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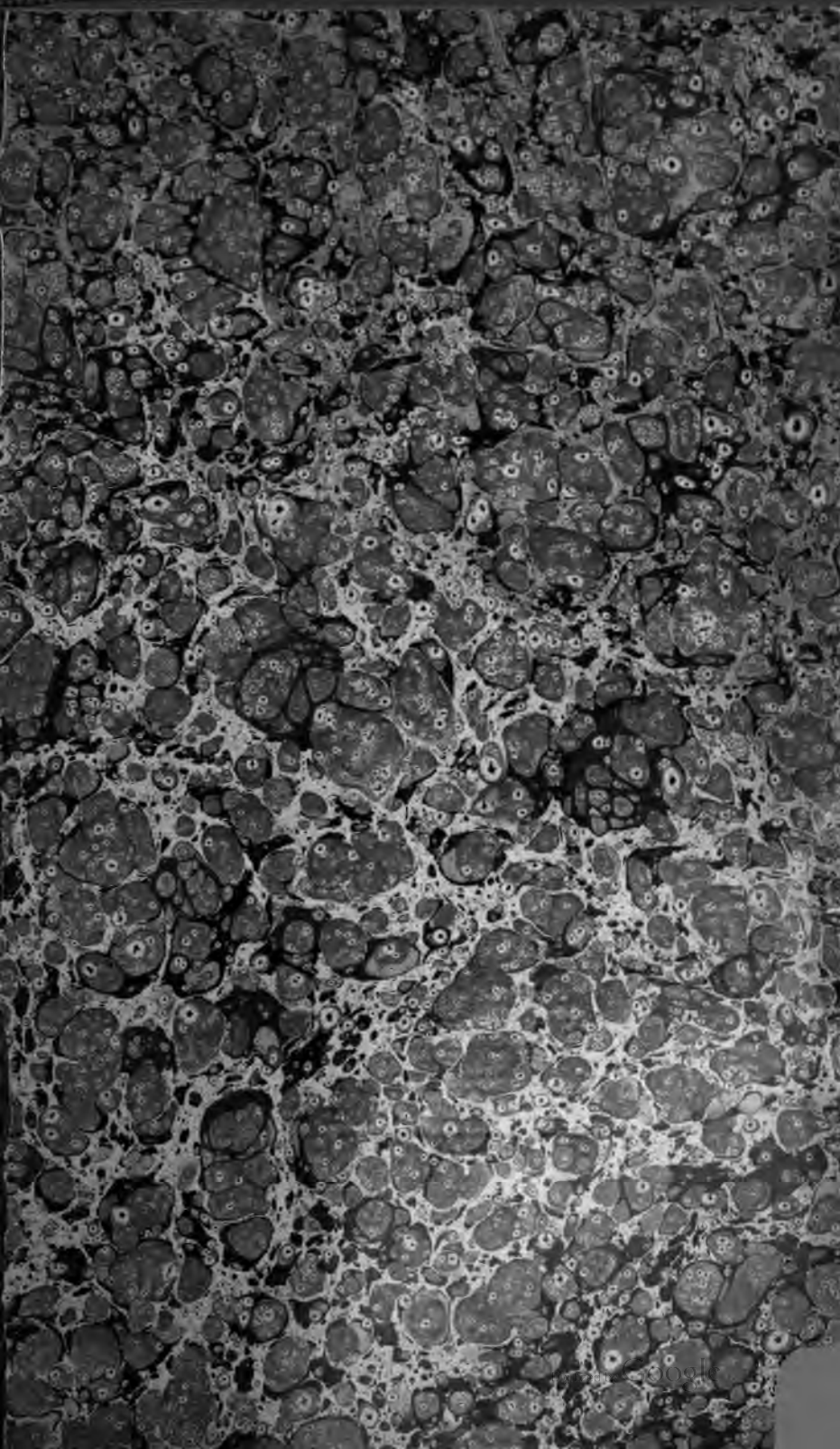

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See Blake's History of Mendon Association, p. 61.

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THE

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BY MEMBERS OF MENDON ASSOCIATION.

FOR THE YEAR 1827.

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THE

# CHRISTIAN MAGAZINE.

BY MEMBERS OF MENDON ASSOCIATION.

Vol. IV. JANUARY, 1827. No. 1.

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1. THE CHRISTIAN MAGAZINE shall contain 32 octavo pages, be executed as it respects type and paper in the style of the Christian Spectator, and afforded to subscribers at $1,50 a volume, payable in advance; or $2 paid at the end of six months.

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4. This volume shall be published in Boston; and though it will contain no more pages, it shall comprise considerably more matter, than either of the preceding volumes.

N. B. All communications to this work are to be sent, *post paid*, to the Centre Post-Office in Wrentham, Mass., directed to the Editors of the Christian Magazine, or to the office of T. R. MARVIN, Congress-street, Boston.

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THE

# CHRISTIAN MAGAZINE.

VOL. IV. JANUARY, 1827. No. 1.

## SACRED RHETORIC.

To the Editors of the Christian Magazine,

GENTLEMEN,

IT is a subject of much satisfaction to the enlightened friends of Christianity, that there is manifest, among the American Churches, an increased and increasing attention to Sacred Rhetoric. The gospel does not acknowledge itself *dependent* on this, or any other art or science, for its success. But still it does not disdain any voluntary and free-will offering from any branch of learning. There is a clear distinction between meretricious ornament, and sophistry; the arts of a spurious popularity, and the sober, substantial aids of well defined principles of knowledge. While St. Paul utterly rejected the unnatural collocation of words, and foolish gesticulations and tones,—"the wisdom of words,"—adopted by the Greeks to give their proud and empty philosophy, a venerated character in the eyes of the multitude, he never refused to avail himself of the knowledge of nature and of facts, in his preaching and defence of the gospel. To this purpose he availed himself, doubtless by inspiration, of what he knew of the characters and crimes of men; he brought to his aid the knowledge of history, of natural philosophy, of mythology, and even of poetry and commerce. These facts might be confirmed by quotations from his Epistles. But this is unnecessary. They are more than sufficient to overthrow all objections against the employment of Rhetoric in defence of the christian cause. For what is Rhetoric but the application of the knowledge of nature on a particular subject, to the promotion of the best interests of man? What is a good writer, but he who presents truth in such a way as an uninstructed child would present a truth of the same nature, which he perfectly comprehended? What is a good speaker, but one who utters every kind of truth in the same manner, as to tones, looks and gestures, in which a statement of the same kind is made by a man wholly in earnest and unembarrassed? But I fear that I have detained you too long on a mere exordium. What I propose is to offer some thoughts on

## PREACHING TERROR.

The certainty, and duration, and dreadfulness, of future punishment, belong appropriately to the department of the theologian. For myself, I have no doubt of



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the certainty and eternity of future punishment. The frequency of preaching on the subject, and the manner of writing and speaking, belong to the department of sacred rhetoric.

1. The frequency of preaching terror. On this subject it is a good rule not to preach it *always*. One grand principle may be considered as fundamental in the breasts of all conscientious preachers, that terror, and indeed every other part of the gospel, ought to be preached in such a manner, as to produce the best *effect*. And is it not an obvious truth, that *any* subject, perpetually before the mind, or of frequent occurrence, looses thereby a great portion of its influence? The soldier, the sailor, and the surgeon, can each bear testimony, that the frequent occurrence of a dreadful object tends greatly to diminish the force of the impression it is suited to make on the mind, and the feelings. The Bible is not *all* terror. This is a sufficient reason why ministers should not always preach it. Permit me now to inquire, Messrs. Editors, if there are not some preachers, who, in their most commendable zeal to write a good application to their Sermons, seldom fail, even for one Sabbath, or one Sermon, to preach terror? May not a good application be written without this? It ought to be remembered that the last impression on the mind of the hearer thrusts out, in a degree, those which went before it. If then this last impression is perpetually that made by terror, is not the general effect of such a man's ministry much the same as it would be if he preached on no other subject. The wicked hearer, who declares that his minister preaches nothing but hell and damnation, describes precisely the effect which the preaching has produced on his mind; and the temper with which he declares it, shows too plainly that it has done him no good. The application of a sermon may be, and often is, nearly all that is heard or remembered. A student in one of our Colleges was once heard to say, as he was going to the place of public worship, "I hope I shall get to sleep before the anathemas begin to fly." I have selected above the most unexceptionable case of the too frequent preaching of terror. Concerning those, if there be any, who always do this because they have nothing else to preach, or are too indolent to prepare a sermon on a more difficult subject, the course they pursue is sufficiently full of matter of lamentation to be passed over in silence.

But while the minister of Jesus Christ ought to guard against the too frequent exhibition of terror, he ought not on the other hand to be too sparing in the faithful declaration of this part of the gospel. Declarations full of terror are not unfrequent in scripture, neither should they be in sermons. It is impossible to give *precise rules* on the subject. Much room is, and must be, left for the exercise of a sound discretion. And the man, who is unable to exercise this vitally important faculty, in an eminent degree, ought not, in my opinion, to be a preacher.

2. The manner of writing on this subject. Some have advocated the propriety of employing the language of scripture, exclusively, in preaching terror. It may, however, be difficult to assign a reason for this, in the present case, more than in any other. It seems more important to re-

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mark that the preacher is not at liberty to transcribe into a sermon all the expressions of scripture, which proclaim terror. All the sentiments of scripture, we have, undoubtedly, a right to employ. But some of the expressions are different in our translation from what they are in the original: And others have a meaning, associated with them in the minds of most hearers, which did not belong to them originally. And besides, preachers, at the present day, ought not to feel themselves on an equality with the inspired penmen, and with Jesus Christ. "Another erroneous principle," said President Edwards, "that some have been at least in danger of, is, that ministers, because they speak as Christ's ambassadors, may assume the same style and speak with the same authority that the Prophets of old did; yea, that Jesus Christ did in the 23d of Matthew. 'Ye serpents, ye generation of vipers, how can ye escape the damnation of hell!' &c.

"The principle is absurd, because it makes no difference in the degrees and orders of messengers; though God has made a very great difference; for tho' they all come, in some respect, in the name of God, and with something of his authority, yet certainly there is a vast difference in the *degree* of authority with which God has invested them. As there is a great difference in their authority, and as Christ came as God's messenger, in a vastly higher manner, [than an ordinary minister,] so another style became him, vastly more authoritative, than is proper for us worms of the dust; though we are messengers also of an inferior degree. It would be strange if God, when he has made so great a difference in the degree in which he has invested different ministers with his authority, should make no difference as to the *outward appearance and show* of authority."*

If then ministers may not imitate Christ in some of his expressions on this subject, they surely may not go beyond him. They may not rack their invention to find the most dreadful language in which to address their fellow men on the most dreadful subject. Were the preacher's heart *full* of love to his hearers, he would find no temptation to do this. There is reason to think it best to avoid, generally, such language as is expressive of bodily suffering. The immortal author of "The Wealth of Nations" in his "theory of moral sentiments," remarks, "In some of the Greek tragedies, there is an attempt to excite compassion by the representation of bodily pain. Philoetetes cries out and faints, Hyppollitus and Hercules expire. These attempts to excite compassion by the representation of bodily pain, may be regarded as among the greatest breaches of decorum of which the Greek stage has set the example." He asks, with much force, "what kind of tragedy would that be, the subject of which was a violent fit of the colic?" With much greater emphasis, may we not ask, what kind of hell would that be which should consist in a perpetual toothache or colic? Are not all representations of this sort infinitely beneath the subject? Are they suited to affect the heart? But are not all representations of bodily suffering, of every kind, in some degree of the same nature? That there will be bodily suffering in the world of despair, is beyond dispute. But

* See Edwards' Thoughts on the Revival of Religion, part iv. sec. 2.

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the scripture represents it as mainly the *effect* of mental agony. Who can read of weeping and wailing and gnashing of teeth, without feeling that the source of them is mental anguish? There is reason to think, from a few experiments, that a faithful analysis of the language of scripture would result in the conviction that the principal source of future misery will be mental anguish and despair. Against all representations of bodily suffering, there is this strong objection, founded in the constitution of man—that such is the natural sympathy of the mind with the body, that the former braces itself, involuntarily, to endure what is inflicted on the latter. The grand hope of making sinners feel that they *cannot* "dwell with devouring fire," arises from being able to make them feel that the fortitude of the soul will be destroyed by its own sufferings. Would not this mode of writing serve to guard against another mistake, that of supposing terror to consist in *words* rather than in *thoughts*. There is more real and affecting terror in a sentence like this, "Every one of us shall give account of himself to God," or this, "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil," when brought down before a congregation, to apply to all the particular parts of human life and conduct, than in all the hard and terrible words ever clustered into the most frightful sounding sermon. Every attentive observer of the effects of preaching, must have seen that a congregation will sit very quietly, and with apparent indifference, to hear the most shocking description of bodily pain, as the future punishment of sin. At this day, we read with astonishment of the effects produced on congregations, 70 years ago, in this land, by the preaching of terror. President Edwards says, he rejoiced to see men so impressed as to be the subjects of very visible bodily affections. Much no doubt of the effects of preaching, in his day, of every kind, was owing to the special operations of the Holy Spirit. But it is very obvious, that nothing will so soon make the body writhe, as a representation of mental agony. May we not suppose it was in this way, that his masterly pen produced, by the blessing of God, such wonderful effects? He certainly was far above all those arts, by which an impassioned declaimer seeks to throw his hearers into a flood of tears. And yet his congregation often wept and cried out aloud.

The manner of speaking is, perhaps, not less important, than the manner of writing, on this subject. Nothing can be more unnatural than a cold, unfeeling, *hard* manner of proclaiming the terrors of the Lord. Who can believe that the preacher is in earnest, unless he appears to *feel* what he says? Let two things combine to impress the preacher's mind, and he can scarcely fail to speak well on this subject—a deep sense of the certainty and awfulness of the truths he declares—and an ardent love for souls. Those who have heard a preacher in the time of a revival of religion, when his own faith in invisible things was so strengthened and quickened as to give him a lively view of future misery; and when his heart was melted with love to his hearers; must have observed that his whole frame seemed to tremble under an impression of the infinite magnitude and importance of what he

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was about to say, when he proclaimed the terrors of the Lord—his affection for his hearers almost interrupted his utterance, and gave a deep-toned mellowness to his voice, which, united with his pale countenance, and the starting tear, gave a solemnity and certainty to his message not easily resisted. R. N. M.

For the Christian Magazine.

*Messrs. Editors,*

I HAVE thought that a brief exposition of some difficult passage of Scripture, inserted in each number of your valuable Magazine, would be acceptable to many of its readers. I submit to you the following: and, if this meets your approbation, I will endeavor to furnish you, occasionally, with a piece of this description.

—

EXPOSITION OF 1 CORINTHIANS, xi. 10.

*For this cause ought the woman to have power on her head, because of the angels.*— *Διὰ τουτο ὀφειλει ἡ γυνὴ ἐξουσιαν ἐχειν ἐπὶ τῆς κεφαλῆς, διὰ τους ἀγγελους.*

"Mr. Locke," says Dr. Doddridge, "acknowledges with a modesty which does him much honor, that he did not understand this text." Many other commentators have evidently been in the same perplexity respecting it with Mr. Locke. Rosenmüller calls it, "locus vexatus:"—*a perplexing passage.* And it is apprehended that generally, by common readers, its true meaning is not obtained. When it is said that "the woman ought to have power on her head," the import is not clear. The original word, (ἐξουσιαν,) rendered "power," among its more prominent significations, denotes *authority.* In a secondary sense, it signifies the *emblem* or *badge* of authority. It is then used in a still greater latitude, to represent any mark of distinction: and seems here to be employed by the Apostle, passively, to denote the emblem or badge of being subject to authority.* The same thing is evidently intended by it, which is referred to in several other places in this chapter, as a covering for the head.† This covering, worn by the woman, was considered as an expression of her subjection to the man. "A man indeed ought not to cover his head, forasmuch as he is the image and glory of God:" he stands at the head of this lower world. "But the woman is the glory of the man." "The woman was made for the man."‡ In a certain sense, she holds a secondary rank. It was proper, therefore, that she should have a regard to this fact: that her demeanour should correspond with the station in which an all-wise Providence had placed her. She ought to wear a covering on her head, in their religious assemblies, and in all public places, inasmuch as the contrary proceeding would manifest a want of modesty—would show a masculine boldness, altogether unbecoming the female character.

This, says the Apostle, ought to be done, "because of the angels." Whom are we to understand by these angels? Beza thinks, The prophets, or teachers, who were present, speaking and officiating as messengers from God. Ministers are often called, "messengers," or "angels."§ Calvin says, "Celestial spirits, present in the assembly." Pareus says the same. According to him, "The Apostle admonished that women ought to take heed not to offend by any impropriety

* So Glassi Phil. Sac.
† Verses 4, 5, 6, 7, 13. ‡ Verses 7, 9.
§ Mal. ii. 7. Rev. chap 2 and 3.

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these pure and holy spirits, the guardians of the church, and the inspectors of its worship."* Doddridge interprets the passage in the same manner.—"Because of the angels, who are especially present there, [in worshipping assemblies] and before whom we ought to be exceedingly careful that nothing pass which may be indecent and irregular, and unlike that perfect order and profound humility with which they worship in the Divine presence."† Scott says, "Probably the Apostle referred to the presence of holy angels—as spectators, or even in some respects as joint worshippers with believers in their public assemblies; which therefore ought to be regulated with the most exact propriety, that these heavenly worshippers might not witness any thing unbecoming so holy an occasion."‡ Dr. Whitby understands by "the angels," *evil spirits* present for the purposes of mischief."§

All these interpretations are evidently strained; and seem resorted to, not because the writers were satisfied with them, but because a better did not in their judgment occur. There is an interpretation suggested by Dr. Doddridge in a note, as from Mr. Gough's Dissertation on the passage, which, it appears to me, is the true one. By the angels here mentioned, Mr. G. "understands *spies;* who he supposes came into christian assemblies to make ill-natured remarks, and so would be glad to blaze abroad any indecencies they might observe there." It is certainly very natural to suppose that some persons would resort to the worshipping assemblies of this new religion, to see what they could discover, and to carry away reports of what they had witnessed. And the original word, (*αγγελγους*) rendered *angels*, may, without any violation, be understood as denoting these persons. Indeed it is the same word which the Apostle James uses, to designate the messengers whom Joshua sent as spies to Jericho. Rahab, he says, "received the messengers, (*τους αγγελους, the spies,*) and sent them out another way."* And some of the best critics in the language of the New Testament, actually give the word this meaning in the passage now before us: "*spies*, who, from among the heathen, are present in your sacred assemblies, for the purpose of making their observations."†

Here, then, it appears to me that we find an interpretation of the passage, natural, easy, and free from the difficulties and objections which attend the others. The Apostle enjoined it on females, in their christian assemblies, to appear with a due regard to modesty and propriety; to avoid every thing which would look like forwardness, or like usurping an authority which did not belong to them; so that the enemies of christianity, who were watching for occasion, might have no evil thing to say against it. Probably some evils of the kind referred to, had existed. The Apostle directed his remarks to correct them.—The passage recognizes that general dictate of common sense, that men and women are appointed to move in different spheres, and appear best when they act each in their appropriate character. "An *effeminate* man, and a *masculine* woman, will always be disgusting and shameful."—The passage shows likewise that christians are not released from the rules of common

* Vid. Pareus in loc. † Dod. in loc.
‡ Scott in loc. § As quoted by Dod.

* James, ii. 25. † Schleusner.

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propriety. The things which nature itself teaches them, and the things established by custom, when there is no evil in them, are to be duly regarded. L.

For the Christian Magazine.

## UTILITY OF HISTORICAL THEOLOGY.

Numerous and convincing facts evince the rapid growth of science in our country. In such a state of society, it is but natural to conclude, that every branch of knowledge will be advancing. Were this not the case, like a human body that loses its proportion, the mind would become deformed. Aversion to this deformity has led the wise in every age, as far as possible, to cultivate a steady and equal increase of the various branches of science.

Among the studies peculiar to a christian minister, that which seems hitherto, in a measure, to have been neglected, is Historical Theology. By this is comprehended all the dealings of God towards men, as recorded on the pages of sacred and ecclesiastical history. In his word God has taught us what to believe, and what to do. This is theology in theory. In his providence we see his hand moving and directing the wheels of nature. This is theology in practice.

We learn much from the painter when we hear him unfold his plan, describe the process, and tell the result. But all this falls far below the lively view which we obtain when the picture is placed before our eyes. So in reading the book of revelation, we learn much of the character and will of God. But this does not exhibit him as present to the sight, and operating amongst us, as we see him in his providence, and as he appears on the faithful page of history.

Were we to regard this study merely as a pleasing one, it would bear a comparison with any other. As mere history, it exhibits a greater hero, a deeper plot, and incidents more various and interesting than any other, real or fictitious. Nor is this all. In other history the character of man is presented in its dark deformity. Here we see it as it begins to be gilded by the beams of the sun of righteousness. We faintly trace some lines of beauty. And these lines derive a tenfold lustre from the surrounding darkness.

But, from historical theology we derive solid advantages.

The knowledge which it reveals is true philosophy. It exhibits man as he is. The history of the church is a history of facts. Like other authentic records it is equally entitled to our attention and credit. By studying this, the preacher becomes acquainted with human nature. He learns its operation while wholly under the influence of depravity, and also as it is affected by religious cultivation. He sees what motives will have influence upon man, and how the truth may be directed, so that, like the arrow, it should pierce the heart.

Historical Theology, is a history of divine providence. The exhibitions of God in his providence, dissipate the clouds which are round about him, and bring to light many of his mysterious designs. Here we see how he controls all human events—brings good out of evil—and accomplishes the purposes of his benevolence respecting his children.

The history of the church of God is a commentary upon his word. It explains and confirms,

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but never contradicts the scriptures. Does the bible say that man is sinful and proud? The religious history of the world confirms it. Does the bible contain a peculiar set of principles and rules for human conduct? Religious history shows their tendency and effects, both when fully embraced and followed; and also when but imperfectly understood. And it shows in contrast, the influence of other systems, which the ingenuity or fanaticism of man has devised.

The bible is an ancient book, adapted to customs and opinions long since passed away. A knowledge of these opinions and customs is necessary in order to understand many parts of scripture: yet these can only be known by a familiar acquaintance with history. And this study is becoming increasingly necessary as our manners differ more widely from the ancients, and we recede from the ages in which the scriptures were written.

The bible contains many positive institutions. These have been the subject of continued controversy. A record of the opinions and practice of the church respecting this controversy, cannot fail to be important. By this record too we learn what have been the speculations of men—when these speculations have succeeded, and when they have failed. Thus we treasure up the wisdom of ages, for our benefit in time of need. And when pressed with questions of doubt and difficulty, who would not gladly resort for aid to such a source?

Like the chart to the mariner, this is a guide to our devious course. It shows us the shoals and quicksands where others have been lost; and warns us to avoid the dangers of the way.

From this we refute the objections of the infidel. How will you convince an unbeliever that the bible is the book of God, so well as by appealing to that very evidence by which he thinks to prove it false? He objects to its authenticity—to its inspiration—to the spirit of prophecy which its writers possessed, and to the miracles which they wrought. And to history the appeal must be made. To this he himself resorts. This is his chief weapon of defence. If you can wrest this weapon from his grasp, and make it recoil upon himself, he can no longer withstand. You have given him the fatal thurst.

And to show the infinite superiority of the christian religion—to every other, we need only resort to facts, as they lie in the pages of universal history. Compare the writings of the Apostles with every other production of that age. Mark the regular advance or decline of prosperity and refinement with that of religious knowledge. View the present condition of the world.—Why are the present inhabitants of our country more refined and happy than its former possessors? Because they are governed, in some degree, by the spirit of this religion. And why, in every part of the world, do nations prosper, in proportion as they embrace christianity, while no other religion under heaven affords this prosperity? Manifestly, because the christian religion alone is fitted to produce such effects. In this view, the testimony of history in favor of the religion of the bible, is overwhelming. No nation has ever continued degraded while they cherished and cultivated the spirit of christianity. And no nation however prosperous has continued to flourish, while they have

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abandoned the christian religion and made shipwreck of their faith. But arguments such as these can neither be used nor estimated, except by him who is familiar with history.

This knowledge will enable the preacher to give richness and variety to all his instructions. While christianity retains its peculiar features, it cannot be exhibited with too much loveliness and beauty. The charge of austerity has been preferred against it; and not in every instance without foundation. There is, indeed, a complying spirit, which, in the view of many, is the boast and glory of our age. But truth remains unchanged. And the aid of history, in this connexion, is not to change that which is immutable, but to give richness and variety to that which is abiding. The objection is to be refuted, not by abandoning the truth of God, and substituting a system to please men. But while the truth is retained in all its length and breadth, by exhibiting it with such a variety of illustration, with such a richness of thought, and with a taste so refined and delicate, that even those who hate it shall be compelled to say that they would rather listen to the truth thus adorned, with the consciousness that all her ornaments are her own, than to attend to the most splendid exhibitions of genius, under the conviction that it is nothing but the production of a luxurient imagination, and playful fancy. There is nothing criminal—nay, it is a duty, innocently to exercise such craftiness, and catch men with guile. And by taking his examples from history, the preacher avoids that cold speculation which freezes the heart. He draws his illustration from the life, and thus renders his instructions highly practical.

The day has come when he who pursues the old scholastic method of teaching, destroys his usefulness. To avoid this beaten track he must give variety to his reading. And here also he will find that the aid of history is great.

By ecclesiastical history we extend our christian acquaintance. To cultivate a knowledge of this, is to become acquainted with the saints of every age. As we peruse their lives, our sympathies are enkindled, we learn to emulate their zeal. And while we read of their temptations and supports, their conflicts and victories, we catch their heaven born spirit, and press onward with redoubled zeal against every opposing foe. Before we reach our final rest we become acquainted with the inhabitants of that happy world—with Abraham, and David, and Paul, and Luther, and Whitfield, and Edwards, and the great company of the redeemed. So that when we arrive there, we shall not meet them as strangers, but shall be welcomed as friends and brethren. S. S.



For the Christian Magazine.

## MINORS IN A CHURCH.

*Messrs. Editors,*

It is said by some, that minors, or those under age, in a church, have a right to vote in all its affairs. This is said, as I must presume, upon the ground that they are members, and entitled to all its privileges, of which voting is one. I can think of no other argument which can be offered to show that they have a right to vote in the church to which they belong. It appears to me that



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the fate of this argument must decide the fate of all others which relate to the subject. If the ground stated be not tenable, I think that no other can be. Now I would say, and expect to show, that merely their being members of the church, does not give minors the right for which some contend. If it does, then all female members have a right to vote. Why, then, have they so generally and so long been deprived of the exercise of this right? They ought to assert it, and it ought to be allowed them. Surely, they are not denied this right on account of mental incapacity. Many of them are as capable of judging and of acting in regard to the interests and measures of the church, as are the males who are under age, and some of them much more capable than many of the young men who belong to our churches. Has Christ excluded females from the right which it is so strenuously urged belongs to minors? Have his Apostles? Let those who can, make it appear. It may, with some plausibility, be shown, that women are not to speak in a church; but is there any thing in the Bible to show, that they may not vote when others have spoken? Not a syllable. Voting, and speaking, are different things; and there may be good reasons why females should not speak in the church, and still it may be proper for them to give a silent vote. Is it said, that voting would be usurping authority over the men, it is, therefore, forbidden in the general prohibition? It is in point to reply, that minors are to be in subjection to their parents and masters, and not to usurp authority over them. In many, if not in most of our churches, there is a majority of females. They might carry the vote in all the proceedings of the churches to which they belong, and in all ecclesiastical affairs. They might settle, or dismiss a minister; admit, or excommunicate members. I do not say, but it might be best that they should have the ascendancy; but I *do* say, let theory and conduct be consistent. If any will contend that minors have a right to vote, on the ground of their being members, let them contend too, that females have the same right and upon the same ground. They will then appear to be consistent, and to contend for principle, and not to serve a purpose.

It should not be forgotten, that in many churches there is a large proportion of young females; these, together with minors among the males, if allowed to vote, may conduct the whole affairs and interests of the churches to which they belong. The observation, experience and discretion of older members, may be of little effect. Though females, it may be said, do not vote, yet they may exert an influence over the males, and in this way have a voice in the church. So may minors. They may express their views and feelings in private, to the acting members, concerning a minister, and the admission and discipline of members, and concerning any other subject of importance. Their opinion and influence will, generally, have weight in the decisions of the church. It is very little to the purpose to urge that *some* under age in the church, are better able to judge respecting those things which come before the church, than those who are older, and therefore they ought to be allowed the privilege of voting. The difficulty is in making the dis-

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crimination. All minors must be allowed to vote, or none. One has as much a right as another, on the ground of membership. Minors are under the control and influence of parents or guardians, and are more dependent than those who are of age. Through them, if allowed to vote, unprincipled parents and guardians, may have a great control over the affairs of the church.

For the information of any who wish to know, concerning the fact, I would state, that minors do not vote in some of the churches among us. In ordinary cases there may be no harm in their voting, provided it be understood that it is a privilege granted to them, and not a right which they may claim. Should occasion require, you may hear again from

TIMOTHY.

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For the Christian Magazine.

## UNITARIANISM A HARD RELIGION.

A DISTINGUISHED Unitarian has recently said and published, that "*Unitarianism is the hardest religion in the world.*"* The words struck me, on reading them, as peculiarly forcible, and as expressing very nearly my own sentiments—applying them, of course, in a sense somewhat different from that of the writer.—In the remarks which follow, I shall assign *several reasons*, why Unitarianism would be to me, even could I be induced to embrace it, a *hard* or uncomfortable scheme of religion. And,

1. In regard to a number of very important particulars, I should not be able to determine *what it was*. As Unitarianism has been described, by some of its abettors, to consist chiefly in "*not believing*," I might indeed satisfy myself what it *was not*. I might readily see that it was sufficiently far removed from the Evangelical system of my pilgrim ancestors. But to determine *what it was*, or what it required me to believe, on several points of high importance, would not be so easy. I should not know, for instance, how much of the *Bible* I was to receive as the *word of God*. This sacred volume would itself teach me, that "*all* scripture is given by the inspiration of God;" and that the holy men, through whom we have received it, spake, "not in words which man's wisdom teacheth, but which the *Holy Ghost teacheth*"—they "spake as they were *moved by the Holy Ghost*;" but the doctrine of the plenary inspiration of the Scriptures, my new brethren would reject with scorn.† They would tell me that I must exercise my own *judgment* respecting what parts of the Bible to receive, as the word of God; and respecting what ought to be the meaning of those parts which I did receive. And with nothing but my own feeble and fallible judgment for an ultimate guide in this important concern, I should feel that I was constantly and fearfully liable to wander from the truth. —On Unitarian principles, I should hardly know what to think of *Christ*. Whether to regard him as a man, or an angel, or a super-angelic being, or a derived and dependent Deity, I could not well determine, and none of my brethren could certainly tell me. They might tell me, indeed, that as the character in which I was required to receive him was altogether an *official* one, the question concerning his person was of no importance; but this would be

* See Christian Register for Dec. 9, 1826.

† See a communication in the Ch. Reg for Nov. 4, 1826, in which the plenary inspiration of the scriptures is opposed, not to say ridiculed.

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a difficult lesson for me to learn. —I should be in doubt also, on Unitarian principles, respecting the doctrine of *future retribution.* Whether all are received to heaven at death; or whether a part are annihilated, or punished—and if any are punished, on what grounds, or in what degree, or to what extent, they will be punished;—these certainly are questions of great interest and importance; but questions on which I should receive little light or satisfaction from my new interpreters of the sacred oracles. To live thus in doubt and suspense, respecting articles of the greatest importance in the christian system, would, to me, be painful in the extreme.

2. Unitarianism would be to me a hard religion, because I should find a constant difficulty in reconciling many parts of it with the *plain declarations of Scripture.* I could never avoid seeing, when I looked into my Bible, that there were numerous passages which seemed plainly to teach the Divinity of Christ—the personality and Divinity of the Holy Spirit—the total sinfulness of the natural heart—the necessity of regeneration—the doctrine of justification by faith in the atoning blood of Jesus—the perseverance of saints—and the eternity of future punishments. I might indeed render myself familiar with all the glosses and forced constructions which have been put upon these several passages—I might become as expert as any of my associates in explaining and frittering them away; but when all was said and done, they would remain—they would remain just as they were before—and every time I looked into my Bible, they would stare me in the face. And with all the effrontery, I should be able to assume, I suspect they would often look me out of countenance. They would cast "fearful omen" over the whole subject, and bring a cloud upon my heart which nothing would be able to remove.

3. I should often feel unpleasantly, in the reception of Unitarian sentiments, from the fear that they would have an unfavorable influence upon my *religious character.* The writer of the sentence which gave rise to these remarks, admits that his Unitarian brethren *have* such fears "They seem," says he, "to entertain a suspicion, that" their religion "is *not so spiritual,* or *strict in its demands,*" as "the popular theology."* I wonder not at all that they have such suspicions, I should be troubled with them myself, were I in their sentiments. For I should know, that some of the principal *motives,* which I now have, for penitence, watchfulness, and diligence in duty, would be materially weakened, if not destroyed. Discarding my present views of the great evil of sin, and of my own depravity and sinfulness; how could I be deeply *penitent?* Closing my eyes upon my spiritual dangers, arising from the deceitfulness of my heart, from its strong natural propensity to evil, and from the presence and power of invisible enemies who are ever seeking my destruction; what motives should I have for close and continual *watchfulness?* And being no longer under the constraining influence of the love of God, in making his son a sacrifice for sinners; and of the love of Christ in consenting to expiate our sins on the cross; and no longer deterred from sin, by the fear of that eternal punishment which God has denounced against it in his word; the motives which now influence me to resist temptation,

* See Christian Register for Dec. 9, 1826.

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to overcome the world, and to be diligent and faithful in the performance of duty, must, I am sure, be materially weakened. My fears on this subject would be increased, by the obvious effect of Unitarian principles on the characters of others. Looking around upon my new associates, I should find them, in the general, more conformed to the world, more in love with its vain amusements and pleasures, and, on the whole, less serious, strict, and watchful christians, than those whom I had left behind. The influence of their society and example, I should fear would be unfavorable to my spiritual interests; and the principles which had contributed to form their characters, I should expect would have a similar effect on my own.

4. Unitarianism would be to me an uncomfortable religion, because it provides *no adequate foundation of hope.* An Apostle hath said, "other foundation can no man lay, than that is laid, which is *Jesus Christ.*" But from the merits and atonement of Christ, as a foundation of hope, the Unitarian system would wholly remove me. The supporters of this system have lately published, that "those persons deceive themselves, who, in the apprehension of death, lay hold on the *merits of Christ*, and expect to enter heaven in consequence."* Cut off, in this manner, from relying on the merits of Christ, I should be thrown entirely on *my own* merits; and I could never satisfy myself that these were sufficient. I might close my eyes, so far as possible, to the strictness of the divine law, and the greatness of my own deficiences. I might flatter myself, ever so much, as to the number and value of my supposed virtues; still, I should have painful doubts, whether they were sufficient to recommend me to the divine favor and mercy, to procure the pardon of my sins, and the everlasting salvation of my soul. I should have distressing fears, whenever I gave way to serious thought, that they would prove, at the last, no better than sand. But this brings me to observe again,

5. Unitarianism to me would be a hard religion, because, notwithstanding my utmost endeavors to the contrary, I should be obliged to *distrust it.* This, many professed Unitarians have actually done. In the same article with the sentence which gave rise to these remarks, there is the following expression: "We have sometimes thought that we could perceive, in conversation with Unitarians, a *distrust concerning the system which they have embraced.*"* Now it is not to be wondered at, that they do distrust it. I should distrust it, if I were a Unitarian. I should fear it would not support me at the last. I should know that it had failed many in the near prospect of death; and I should fear it would fail me. And I should have still more painful apprehensions, that it would fail to support me *after* death. When probation was ended, and the light of eternity opened upon me, and it was all too late to retrieve my error; I should fear that I might find myself deceived. Such fears I am satisfied I could not repress; and certainly they would be distressing. They would render my religion more a torment to me than a comfort.

For the reasons here given, Unitarianism would be to me a *hard religion*—if not "the *hardest in the world.*" X.

* See Christian Register for Nov. 4, 1826.

* See Christian Register for Dec. 9, 1826.

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For the Christian Magazine.

## PUFFING AND TRUMPETING.

Puffing, is exorbitant praise. It differs from flattery, inasmuch as it is applied not only to persons, but things. It usually carries on the face of it, however artfully the trick may be concealed, that the object puffed needs a puffing; or that the praise given is bestowed for other reasons than those of merit.

Trumpeting, though nearly allied to this, is still different. It is the blazing abroad of small matters, as though they were great; and those of a comparatively private nature, as though they were concerns in which the whole community were interested.

I will not stop to inquire, whether the practices here described fall more properly under the head of follies, or of sins. In either case, it is believed they never were more ridiculously prevalent, than they are at the present period.

A— B— is about to publish a little volume—perhaps a reading book, or a Geography, for the use of schools. Whilst the thing is yet in embryo, its probable future parturition, is whispered to a friend, who is engaged to puff and trumpet it, before its birth. When its existence commences, it must first be shown to the particular favorites of its Author, who are quite enraptured with its charming features, and unite in extolling it as deserving the highest praise. With half a dozen reviewers under special engagements to give it a simultaneous puffing, it is at length exposed to the view of the world. And however much it may disappoint public expectation, no one, by this time, dares utter a syllable to its disparagement. Its name is up—its currency is secured—the critics have approved it—and he who disapproves, only proves himself a dunce. So the swoln little creature is blown about for a while—lives its short day—and then quietly dies—and is heard of no more.

Dr. T. is a clergyman, whose surpassing eloquence is every where celebrated. On a set day, he is expected to preach in the city of B——. The sound is no sooner whispered, than it is eagerly caught, and the country is filled with it, for hundreds of miles round. The expected day at length arrives—the place is thronged—and the great Doctor appears. And though he looks, and speaks, and acts, like other men, and is perhaps inferior to many who have preceded him on a like occasion; it is all the same. What he lacks in merit, is easily made up in praise. There are enough who stand ready to set the puff in motion, and little else is to be heard, for a time, but the story of his talents and excellencies.

The business of puffing is of all others most *capricious*, and is usually confined to limits of its own prescribing. Some men can hardly escape it, however indifferent may be their performances; while on others, the puffing gentry will bestow no favor, whatever may be their talents or deserts. I once heard a particular clerical friend, who is in the line of being puffed, deliver a discourse; and it certainly was a poor one—much below his ordinary performances. But before I left my pew, I was accosted by two or three different persons, with "What an excellent discourse! What an excellent discourse!" And before I left the house, I found that this was the general exclamation. Within a

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few hours after, I had the good fortune to be in company with the preacher alone; when I alluded to the praise so generally awarded to his performance. He turned to me with a look of disgust, which I shall never forget, and exclaimed, "It is perfectly ridiculous! The discourse is one of the poorest I have ever made; it has no particular merits; and I am astonished that my friends have not sense enough to see it."

Our *Unitarian* neighbors have long been celebrated for their puffing—I mean, their puffing and praising one another. A. puffs B., and B., A.; and the bellows is continually passing round, that each may be sure to receive his share. I doubt whether there is now a decent Clergyman in their ranks, whose fame and excellencies have not been emblazoned before the public, by those of his own denomination. I have often been amused at the pains which are taken, to give eclat to the names of certain individuals in that connexion. "The Rev. Mr. D—, of N. we understand is supplying, for the present, in the first independent church in the city of B."—"The Rev. Mr. W— of B. is expected to preach, for two or three Sabbaths, to the Unitarian church and society in N." —as though it could be of any possible interest to the public at large, to be informed whether these ministers were with their own people, or were pioneering in distant parts of the country! The following instance will be given, not as more strongly illustrative than some others, but as being of recent occurrence. Sometime in August last, a Unitarian Church was dedicated in the city of Boston. The occasion was announced, in the Christian Register for the week next preceding it; and in the paper following, there was a true and modest account of the exercises. But "think's I to myself," the puff has not yet come, and of course the business cannot stop here. Accordingly, in the next paper, it is taken up again, and one whole column (three lines only excepted) is devoted to the subject. And here we are informed all about it. We are told, not only who read the scripture lessons, but that they "were read in an uncommon style of excellence." We are told that "the singing was ably and judiciously performed, by a select and skilful choir." We are told that "the devotional services were animated and solemn, in unison with the touching and interesting occasion." We are told, also, not only who read the hymns, but what hymns were read; and a part of the hymns are even given. The Sermon is puffed much as usual; and neither the house, the society, the candidate, nor indeed any thing connected with the whole concern, is permitted to escape.

I would I could exculpate our *Orthodox* brethren from following hard upon the example which Unitarians have set them, in trumpeting and puffing. But I have seen something like the following farce, acted over and over, before the Orthodox, as well as the Unitarian public, till I am heartily sick of it. "We learn that Mr. A— B—, late from the Theological Seminary at ——, is engaged, for a few Sabbaths, to supply the Church and Society in ——." Before these few Sabbaths are ended, comes the following;— "Mr. A— B—, we are informed, has received a unanimous invitation from the Church and Society in ——, to become their Pastor."

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Within the lapse of three or four weeks, the subject comes up again;—"We learn that Mr. A—B—, has accepted the invitation from the Church and Society in ——, to become their Pastor, and that his Ordination is appointed on the —" &c. &c. And lastly, in the order of nature, as well as of time, we have an emblazoned account of the Ordination, in which the reading, the singing, the praying, the preaching, all are set forth, as in a style of excellence surpassing description.—Now *this* is downright puffing and trumpeting. By whomsoever done, it is perfectly ridiculous. I wonder the public are not informed, when some ministers go abroad, and when they stay at home—when they get up, and when they go to bed.

There is another subject which I regret to touch, but which I cannot, in conscience, pass over;—I mean the expression of thanks, by *cards*, in the *public papers*. A worthy clergyman has received, perhaps, twenty dollars from individuals in his parish, to constitute him a life member of the American Tract Society. This is very well indeed; and why cannot this worthy clergyman express his thanks to those individuals, from his desk, or, if he pleases, in some more private way? And why is he obliged, under the color of expressing thanks, to tell the world how charitable his people are—how much they respect and honor him—and how sincerely he loves them, and seeks their good. "When thou doest thine alms, *do not sound a trumpet before thee*, as the hypocrites do, that they may have *glory of men*." W.

From the Utica Christian Repository.

## THE PILGRIM'S PROGRESS IN THE NINETEENTH CENTURY.—BY BUNYANUS.

### CHAPTER XIV.

Now I saw in my dream, that by this time the company drew near a house, by the road side, built for the entertainment of pilgrims, and kept by an old pilgrim by the name of Stephanas, one of the descendants of that Stephanas of Achaia, whose household had addicted themselves to the business of ministering to the saints, when St. Paul passed this way. So Thoughtful and Ardent, being desirous of resting a litte, and obtaining some refreshment, proposed to stop. But the rest of the company chose to go on. Then Thoughtful knocked at the door, which was opened by Stephanas himself, who inquired who they were, and what they wanted. So they told him they were pilgrims, going from the city of Destruction to Mount Zion; and being weary in their journey, and having understood that this house was built for the entertainment of pilgrims, they were desirous to stop and rest themselves for a season, and obtain such refreshments as they needed. Then he asked them where they had lodged last, and whether they had brought letters of introduction; for, said he, there are many travellers on this road of late, who endeavor to thrust themselves upon me; but who do not relish the fare which my house affords, and without benefiting themselves destroy the comfort of my family, and of any true pilgrims I may have with me. They have, indeed, put on the pilgrim's dress, and are found in the pilgrim's path; but they have not come in by the door, and their end will be according to their works. So

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they told him where they had lodged, and showed them their letters of introduction. Then he said, I know the hand writing. Please to walk in. The good of the house is before you. It is always a pleasure to me, to see the true friends of my Lord, as I hope you are. But who are those men that have just left you? for I saw, through my window, that there were five of you in company.

*Th.* Their names are Feel-well, Love-self, and No-law. They are from the same place from which we came; but they have not come in company with us all the way. We first saw them come into the way, a little this side of the Interpreter's house, from a by-path, which leads thither, through the village of False-peace.

*Stephanas.* I can tell something about them then. They are some of Mr. Blind-guide's hearers; they came up the hill of Selfish-sorrow, under the guidance of False-repentance, through the gate of Delusion, into the village of False-peace, by the house of Mr. Self-confidence, through *the way into the way* which leads over the stile of the Hypocrite's Hope. Great numbers come that way of late. I am glad they did not call here. They will find entertainment more to their mind at the house of Mr. *Any-thing*, who lives just between this valley and the next. He always conforms himself to his company in every thing, and professes to agree with every man he meets.

*Th.* But you are willing to do good unto all men, I trust. Perhaps, if they had called, you might have said something to them to open their eyes; for I fear they are greatly deceived respecting themselves.

*Ste.* I have had too much acquaintance with such people, to think there is much prospect of undeceiving them. I have seldom known one, who has got into the way by the stile of the Hypocrite's Hope that was ever undeceived. They are usually so wise in their own conceit, that there is more hope of a fool than of them. They are usually ignorant of their own hearts, and ignorant of the King's statute book. And hence it is, that they are wiser in their own eyes, than seven men that can render a reason. Pride and ignorance are yoke-fellows, and are seldom separated from each other; and when Self-will holds the reins, as he usually does, few can stand before them; for his driving is like the driving of Jehu the son of Nimshi.

Then Stephanas rung a bell, and directed refreshments to be provided for the pilgrims. Meanwhile he continued his discourse with them.

*Ste.* If you have only come from the house Beautiful to-day, methinks you are late. Has any thing hindered you?

*Ard.* Yes. We have been led out of the way, and narrowly escaped destruction.

*Ste.* How did that happen? "Ye did run well; who did hinder you, that ye should not obey the truth?"

*Ard.* As we were engaged in conversation about the privileges we had enjoyed at the house Beautiful, a very fine spoken man overtook us, and entering into the same subject, said he was sent out to accompany us a little way, and show us still greater things.

*Ste.* I know him: he is one of the Flatter-wells. He has cast down many wounded; yea, multitudes have been slain by him. But you must have neglected



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your books, or forgotten to watch and pray. For those who are careful to keep their own hearts, seldom fall into his hands.

*Th.* We did neglect both. And our deliverance from him is to be ascribed to Him who is stronger than all. For he had led us nearly to the top of the tower of Spiritual Pride, when he fell himself, and was dashed in pieces.

*Ste.* It is well that you did not fall too. Many have been decoyed to the top of that tower, and been pushed off upon the sharp rocks below. Some have been caught in a net, and others have been thrown into a pit. I know not that any true pilgrim has ever been destroyed there; but many have been greatly injured, sometimes to the breaking of their bones, so that they went lame all their life after. Moses, though the meekest man that ever lived, once got a fall there, so that he was disabled from leading the Israelites into Canaan. Peter was there dreadfully entangled in a net, so that he denied his Master for fear. Paul was once in great danger from that place, and was prevented from mounting the tower by having a thorn stuck into his flesh. The three friends of Job were so entangled that Job had to help them out. And even Job himself seems to have mounted several steps of that dangerous tower. Many of the scribes and Pharisees have been thrown down from the top of that tower, and dashed in pieces. Diotrephes lost his life there. And many who have been thought excellent pilgrims while on the way, have been led up to the top, and thrown down. But it has usually been discovered afterwards that they had not come in by the wicket gate.

*Ard.* It is well then that this Flatter-well has come to his end, so that no more pilgrims will be decoyed by him.

*Ste.* The Flatter-wells are a numerous family, which is not likely to become extinct while the world stands. Many of them have been cut off, from time to time, but others are ready to take their places. And there is no part of the pilgrim's path which is free from their intrusions. Their great ancestor himself, is still alive, and as actively employed as ever, in decoying pilgrims from the right path. It was he that seduced our great mother in paradise; and he had the boldness to try his art upon the Prince Immanuel himself; but on him he could not prevail. There is another tower, very much like the one you mounted, called the tower of Vain Glory, which has destroyed yet greater numbers. It stands near the town of Vanity, (through which you are to pass,) on a high mountain called Worldly Grandeur. King David was once led up that tower by old Flatter-well himself, and got a terrible fall. King Solomon was led up there, till Polygamy caught him in her net, and Idolatry bound him hand and foot with her strong cords. Nebuchadnezzar had such a fall there as deprived him of his reason, and Belshazzar lost there both his life and kingdom. Pharaoh the Great fell from the top of that tower into deep waters, and sunk to the bottom like a stone. And the Herod who imprisoned Peter, had his head so turned, by mounting that tower, that he fancied himself a god, and was not undeceived till he found himself eaten of worms, and gave up the ghost.

*Th.* We found our heads very much affected by the height to which we mounted; and after we

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got down, we were troubled with a pain in the breast, and distressing faintness. But since we descended into this valley, we have found ourselves much relieved.

*Ste.* The air of this valley gives great relief in such cases; and indeed in all those disorders to which pilgrims are subject. But unless you take some proper medicine, you will be likely to feel the ill effects of your ascent, for a long time. The pain in your breast, was in consequence of your breathing the thin air at so great a height; your lungs were filled with it. And the faintness is a symptom of the disease called *Self-dependence*, a complaint to which pilgrims are exposed on all high grounds, and greatly prevails in the vicinity of that tower.

*Th.* Can you give us any thing that will cure us of this disease?

*Ste.* A perfect and lasting cure seldom if ever takes place this side of the river which terminates your journey. But I have a medicine which often gives relief when the fit comes on. It is called *Backslider's pills.* The principal ingredient is the herb *Self-loathing*, which grows every where in this valley. A handful of this, with a small quantity of *Self-knowledge*, and a few grains of *Consideration*, being compounded together, and moistened with the water of *Contrition*, makes a box of them. Two or three of these pills, taken fasting, will give relief in most cases; or prevent a fit from coming on, if taken seasonably. Their first operation produces a sense of weakness through the whole frame; but that is very soon followed by the same composed, agreeable sensation, which is felt on breathing the air of this valley. They are at first a little disagreeable to the taste, but habit soon renders them pleasant.

So he gave the pilgrims each a box of these pills; and having taken some, according to his directions, they soon felt their happy effects. And in a little time, refreshments being brought in, they sat down with their host, and partook of his fare, which they found very sweet to their taste. Then, as the day was far spent, Stephanas invited them to stay with him till the next day, which they willingly consented to do. They then sat down, and resumed their conversation, as follows:

*Ste.* Did the men, with whom you parted at my door, come in your company all the way from the side of the Hypocrite's Hope, to this place?

*Ard.* No. They came with us to the village of Careless, where they stopped to hear Mr. Self-conceit preach, being invited by one of the inhabitants, who extolled him as one of the finest preachers in the world.

*Ste.* Why did not you stop too? Were you not also invited?

*Ard.* Yes. But we had seen him before, and had no inclination to hear him.

*Ste.* Where had you seen him?

*Ard.* While we stood near the cross, he came by; and seeing us much affected at the sight, he began to call us poor, deluded creatures; and tried to make us believe that he who died on it was nothing but a man like ourselves.

*Ste.* Perhaps it is well for you that you first met him there, when he showed himself in his true light. He imposes upon many by his good words and fair speeches. He pretends to so much liberality of sentiment, and to such charitable feeling towards all men, that he blinds the minds of numbers

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to his true character, and they little suspect him to be an enemy to the Lord of the way. His preaching, for the most part, is very smooth, both in matter and manner, and most of what he says in his sermons is capable of an interpretation which is consistent with truth. His great art is, to keep the distinguishing truths of Christianity out of sight, and not to give any alarm by bringing forward his errors; that thus he may lull suspicion asleep, while he leaves the mind uninstructed and ready to embrace any error he may think prudent to insinuate. Meanwhile, he endeavors to lower down the estimation in which the advocates of truth are held, by calling them good, but weak men; well meaning, but not very enlightened: while he embraces every occasion of praising up those of his own sentiments, as great, and good, and learned, and liberal, and the like. Real pilgrims who hear him preach, usually discover that there is something wanting in his sermons; they are not fed with the sincere milk of the word: but if they are not well instructed before, they are not very likely to discover what the matter is; and are often imposed upon by those professions of charity which are ever on his tongue. He cries down doctrinal preaching, and religious controversy, because he knows his own sentiments will not bear examination. And he cries up what he calls practical preaching, because he knows that all men, whether Christians, or heathens, or Mahometans, or Jews, believers or unbelievers, will speak favorably of a good moral life; and according to their own construction of the phrase, will be in favor of practical preaching. But you will find more of the same fraternity in the town of Vanity, if you stop there. Your late fellow travellers were well pleased with his preaching, I suppose.

*Th.* I should conclude so, from what I know of their sentiments; but we did not ask them. We did not meet with them again, till we came into this valley, when they came in by the road that enters this from the left hand.

*Ste.* Then they called at the new house, just at the top of the hill Difficulty, which is kept by Hypocrisy and her sisters. Most of those who come into the way by the stile of the Hypocrite's Hope, call at that house; and they inveigle some true pilgrims too, and by their arts get them under their influence for a time. How did you escape them? They seldom let any pass without trying to persuade them to go in.

*Ard.* We did not entirely escape them. For I was so inconsiderate as to be inclined to go in, at the first invitation, and urged my brother with me against his better judgment.

*Th.* And I consented to go in, while yet I was not satisfied that it was the right house.

*Ste.* You were both to blame. You should have consulted your books, and taken heed to the directions contained in them. But how did you get away? Why did they not prevail upon you to take the left hand path?

*Th.* We were not pleased with their conversation in the evening; and so after spending the night in reading our books, and in crying to our King for forgiveness and direction, we left the house as soon as it was light in the morning, without regarding the cries of the porter, and not having seen the mistresses of the house.

*Ste.* You have great reason to be thankful for your delive-

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rance. It is not often that any get out of their hands with so little trouble. For though they profess unbounded charity, and liberality of sentiment, and a willingness to let every one choose freely his own place of entertainment, and disclaim the idea of retaining any against their will, all this is intended to influence travellers to come to their house, and to persuade them to stay contentedly. But if any seem to manifest a wish to get away from under their influence and control, the whole family is at once roused to oppose it. All the arts of flattery, persuasion, and intreaty, are made use of, and every obstacle which can be invented, is thrown in their way. And if, after all, any will abandon them, he is sure to incur the displeasure of the whole family; and to be followed, through the whole of his journey, with the most unkind insinuations and reports against his character. But, come, tell me all your adventures since you set out, and how you came to set out on pilgrimage.

So Thoughtful and Ardent related to Stephanas their whole history; and then begged the favor of hearing from him a relation of his own, to which request he readily assented.

BUNYANUS.

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For the Christian Magazine.

## MEANS ESSENTIAL TO THE PERSEVERENCE AND SALVATION OF SAINTS.

THE scriptures very clearly teach us that all true saints will eventually be saved. Nor do they less clearly ascribe their salvation to God. But while they teach the certainty of their salvation, and the fact that this is the effect of divine agency, they also assure us that in accomplishing this important object, God makes use of means:—means which as evidently involve the activity and exertions of saints themselves, as the appointment and result of them do the design and agency of God. It is the object of the present communication to show that God, in securing the perseverence and salvation of saints, makes use of means. I shall not, however, attempt to enumerate all the means which God employs for this important purpose; but a few in which the agency of saints themselves, as well as of God, is evidently concerned.

To the Ephesians the Apostle Paul says, "By grace are ye saved, *through faith*; and that not of yourselves it is the gift of God." It is worthy of notice, that in this passage, in which the salvation of men is expressly ascribed to God, *faith*, an exercise which implies their own agency, is mentioned as the *means* by which this work is accomplished. The same thing is mentioned in the following words of Peter, as the means by which God secures the perseverance and salvation of his saints. "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are *kept by the power of God*, THROUGH FAITH *unto salvation*." Here we learn that *faith*, an exercise in which they are active, voluntary, and free, is the means by which God preserves saints in the path of life. His Spirit, by producing faith in them, and exciting them to the performance of all its attendant duties, leads them on in the way

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to heaven. As they are kept through *faith*, whatever is essential to the existence of faith, and whatever is the necessary consequence of faith, are included in the means by which God saves them. Assuming this as a truth, we may observe,

1. That God in saving believers, or saints, inclines them to seek after divine knowledge. Without a knowledge of God, it is impossible that they should have faith in him. Without a knowledge of Christ, and of the way of salvation through him, they cannot exercise saving faith in his name. It is impossible for them to increase their faith, unless they grow in knowledge. And it is impossible for them to grow in knowledge, without making exertions to obtain it. In order, therefore, to the existence and increase of that faith, by means of which saints are preserved unto salvation, God inclines them to seek after divine knowledge. Their own activity and exertion in acquiring a knowledge of God, and of the duties which they owe him, is one of the means by which he preserves them from sin, and guides them into the path of duty and of safety.

2. Another means by which God saves believers is their own watchfulness. This is a duty which invariably attends the exercise of true faith. It is the nature of faith to render those who exercise it obedient to the commands of Christ. And watchfulness is a duty which he enjoins upon all his followers. As far, therefore, as they are under the influence of true faith, they will watch against the indulgence of evil thoughts, against evil speaking, and sinful conduct, against the temptations which the world presents before them, and the various devices of the grand adversary, the Devil. It is by means of this, that God enables them to see and escape the snares, in which their spiritual enemies hope to take them. It is a mistaken notion that God ever preserves them in the path of holiness, and conducts them onward safely to heaven, without their own watchfulness and sobriety.

3. The prayers of saints is another means, by which God preserves them in the path of life. Prayer is one expression of faith. It is one of its immediate, and invariable effects. No saint ever lives in the exercise of true faith, without being constant, and fervent at the throne of grace But prayer is a means, with which God has connected his choicest blessings. In answer to the prayers of saints, God gives his Spirit for their further light, sanctification, and comfort. By prayer, they maintain that intercourse with God which secures his friendship, and averts his displeasure. By prayer, they are assisted in obtaining a knowledge of their duty, and grace to perform it. In answer to their prayers, God's blessing attends their religious privileges, and makes them instrumental of increasing their knowledge and holiness. In answer to their prayers, God remits their sins, and saves them from the curse, to which all transgressors are opposed.

4. God secures the perseverence and salvation of his saints, by means of their exertions to promote the cause of truth and religion in the world. Their exertions in the service of God, have a tendency to increase all their holy exercises. When they are engaged, with all their hearts, in his service, they are less in-

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clined than ever to indulge themselves in any species of sin. It is by engaging their hearts and employing their hands in doing good, that God most frequently prevents their doing evil. These services of his, which are connected with a glorious reward, are among the means by which he keeps them from those sins, which expose them to punishment. Those whom God designs to save, he inclines to activity in his service. The various ways in which they can promote the cause of religion in the world, are so many means which God employs to secure their perseverance and salvation.

It is as certain that God will use *means* to save saints, as it is that he will save them. And the means which he will employ for this purpose, we may rest assured, are such as are well suited to accomplish it. As it is by *faith* that he keeps them unto salvation, we know that the means which he will use with them are such as are suited to excite, and cherish, and strengthen their faith. He will not produce faith in them without a knowledge of the Saviour, and while they have no sense of their need of him. But he will influence them to *consider* their perishing condition without a Saviour, and thus prepare their minds to seek after him with great earnestness and importunity. He will not strengthen their faith in the Saviour, without any knowledge of his promises, or evidence of his faithfulness; but he will influence them to *search the scriptures*, to *meditate* upon his promises, and to *consider* the instances in which his faithfulness has been tried and found unfailing.

He will not give them light, and strength, and spiritual comfort whether they desire these blessings or not, or whether they do any thing to obtain them or not; but he will make them deeply sensible of their *need* of these things, and influence them to pray for them with deep sincerity, and with a fervour and perseverance which will ensure success.

He will not preserve them from the enticements of an ensnaring world, and the devices of a subtil adversary, when they are cherishing a worldly spirit, and heedlessly placing themselves in the way of temptation. But he will, by his Spirit inspire them with a *hatred* to the world, and with a fear of its snares; with a cordial opposition to the works of the Devil, and with a deep anxiety to escape his wiles, that shall render them habitually *watchful*.

He will not promote their growth in grace, while they are indulging themselves in sloth and idleness in religion. But he will *awaken* them to activity—he will make them feel their *obligation* to exert themselves in his service—he will place before them motives the best suited to arouse them to action, and by the operations of his Spirit frequently render these effectual to their increased engagedness and activity.

I would not be understood by any thing which I have here advanced, to intimate that God will always keep his saints in the path of duty. We know, both from observation, and from plain intimations in the scriptures, that they do sometimes fall. But "though they fall, they shall not be utterly cast down." God will influence them habitually to walk in his statutes, and cause their path before them to be "as the shining light that shineth more and more unto the perfect day." He will render even the sins which they occasionally commit

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the means of increasing their humility, of teaching them more effectually their dependance on him, of giving them a more thorough knowledge of the evil of transgression, and of rendering them more circumspect and watchful.

A.

[To be continued.]

For the Christian Magazine.

THE CAREER OF FASHION IN IMITATION OF THE GREAT.

MEN professing religion, and their wives, and their children, frequently think that they must imitate the great of this world. But, they think little of the danger of their course. If you *will* follow the great of this world in their dress, in their equipage, in their parties, in their amusements, in their general principles and conduct, you are forever undone. This is the highway to hell. This is that broad way to destruction in which great men, and would-be-great men, and little men, all go down to hell together.

MINUS.

From the New York Observer and Chronicle.

Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Eph. v. 6.

DO PEOPLE GO FROM THE THEATRE RIGHT TO HEAVEN?

A little group of children were gathered around their father, by the parlor fire, while he read aloud a paragraph in the newspaper. It was *just fifteen years ago*, and the topic was *the burning of a Theatre!* A gentleman who witnessed the terrific scene, and who had lost several friends among *the seventy-five* who perished in that memorable conflagration, was describing the dreadful facts of the case, in a letter to a friend which had been published, and which the father of the circle was reading and explaining to his interested audience. Soon the narrative told of a young lady, whom that gentleman endeavored to rescue from the flames, when a dark volume of smoke rolled between them, and separated him from the lovely object of his sympathy, whom he saw no more:—that volume became her shroud!

As soon as this catastrophe had employed the pen of the narrator, he abruptly exclaimed, with a too familiar use of the *highest name*, "O my lovely J——! but why do I grieve? she is now an angel in heaven; and if"—— here one of the children who had been listening with wrapt attention to the recital, seemed much affected. Her father paused; others turned their attention to the sympathetic little sister, in whom, however, sensations of tenderness seemed yielding to those of surprise, when she disburdened her spirit, and relieved the anxiety of all, by inquiring, "*Why, pa? do people go right from the Theatre to Heaven?*" The effect of this interrogatory may be conceived. To the unsophisticated querist the thought seemed rather paradoxical!

In any real instance, we feel that it is not ours decisively to answer the question. But the question is properly impersonal. It implicates the principle, mainly, that *there is an awful incongruity between the Theatre and Heaven.* Nor may we resolve the question into the simplicity of its author. It is the common and

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the immemorial conviction of the virtuous, that the stage is a system whose moral influence is at war with Heaven. Just in proportion as enlightened and principled men have become acquainted with the Theatre, with the facts of its history—has their unanimous reprobation been awarded? What the vicious applaud is only condemnation. Such an incomparable person as Sir Matthew Hale, "in whom our British Themis gloried, with just cause," denounces the Theatre as a school of sin, and the portal of perdition. He was neither *puritan*, *priest*, nor *partisan*; but one of the best judges in the case, the world ever saw;—the peerless glory of British jurisprudence, an observer of men, a philosopher of facts, and one whom specious error could seldom or never mislead.

It is my own conviction, Messrs. Editors, that *an habitual attendant at the Theatre, cannot, without general and special repentance, go to heaven at all:* and that, though "many there be" who scoff at the sentiment, it is one in which all real christians are united.

PHILODEMUS.

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For the Christian Magazine.

## INQUIRIES RESPECTING SUBMISSION.

I HAVE just read, for the first time, Messrs. Editors, the remarks of *Senex*, in your number for November, on some objections to submission: which remarks were first published in the Utica Repository. I do not wonder that old men should sometimes feel provoked at the assurance, and positive self-confidence, of young men. The proper place for a young man is sitting at the feet of the old, asking *questions*, and receiving instructions. I hope your venerable correspondent *Senex*, will suffer me to take my place at his feet, and propose a few humble inquiries. I beg leave to premise, that I know nothing of S. who had said some pretty positive things on this subject.

If I rightly understand the views of *Senex*, he has undertaken to answer the question, "*when* ought a regenerate person, or real christian, to be willing that God should destroy him in a future state?" And the answer is briefly this, "when such a person does not *know* that he is renewed." And this knowing, seems not to mean positive certainty; but to be limited and explained by another expression, "he sees no evidence of being a subject of saving grace" —that is, he has "no hope." The subject of this submission must be, at the same time, a subject of absolute *ignorance*; ignorant of an important fact, *viz.* his *conversion*; the fact that "old things have passed away and all things are become new." Now in view of this, several inquiries arise.

1. Does God *require* this ignorance? Is there any precept of the Bible which *enjoins* it on a new creature, as an imperious duty, that for a certain length of time, he must "not know his own self?"

2. Has God made this ignorance necessary? Is it one of the means of grace, one of the terms of acceptance with God, or a necessary part of the process of obtaining a "good hope through grace?"

3. Is it a *fact*, that "*every one* who is born of God," is left for a time without any evidence that he is a subject of saving grace?

And if God has not *required* this ignorance which is essential to unconditional submission, then

4. Can it be believed that God



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has *required* the consequent submission?

And if this ignorance is not, on the plan of God's dealings with new creatures, made necessary to salvation, then,

5. Can it be believed that the submission which follows it, is necessary to salvation?

And if not, then,

6. Are not those Ministers who preach that this submission is essential, laying a yoke on their people which God has not laid on them?

And if there are any who are renewed creatures, and have never been the subjects of this ignorance, then,

7. Are there not some who *ought not* to have felt this submission which is founded on such ignorance?

Senex says—"It is granted that present submission is inconsistent with present disobedience." Now impenitence is disobedience.

8. Does not the submission of the new creature, however much in the dark respecting the nature of his exercises, absolutely forbid his being willing to remain impenitent another moment?

Every one knows that it is God's purpose, that the impenitent only shall be destroyed in a future state—therefore,

9. Does not unconditional willingness to be destroyed in a future state, implying, of necessity, a willingness to remain impenitent, destroy itself?

Senex says, "Supposing God had told Lucifer, the day before he disobeyed, I have determined that to-morrow you shall disobey; ought not Lucifer to have said, from the heart, I submit?"

I have always understood from my Fathers, that the Law, or precepts of God, require absolute perfection of all intelligent creatures. If so, then the purpose of God, that Lucifer should disobey, was in direct *opposition* to the precept, —"be perfect." And I have heard old men say, that all the purposes of God, respecting the existence of moral evil, or whenever they render any moral evil certain, are, and must be, in opposition to his precepts.—If so, then,

10. Which shall we make the rule of our duty—that is, of all our affections and exercises,—God's precepts, or his purposes? Is it not clear that both cannot be? And if the precept is the rule, then,

11. Would not the most heartfelt opposition, on the part of Lucifer, in the case supposed, against disobedience, the very thing which God had decreed, constitute the very highest act of obedience to the rule—the precept, and render him the most lovely and holy in the sight of God?

I trust, that, whatever knowledge your correspondent, Senex, may have, that I am "a fool," will not lead him to forget, that it sometimes becomes a wise man to "answer a fool," and that he will listen to my inquires so long as I acknowledge and feel that I am

JUVENIS.

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From the Utica Christian Repository.

## ON THAT MORAL STATE OF MIND WHICH LEADS MEN TO EMBRACE THE DOCTRINE OF UNIVERSAL SALVATION.

IT has been remarked, in relation to the manner in which the mind forms its religious opinions, that the heart governs the man:—the affections predominate over the understanding. Mankind have a strong desire that the fact or event may correspond to their

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hopes—And they will eagerly grasp at the least shadow of evidence which appears to be in their favor, and earnestly endeavour to believe *that* to be true, which is most agreeable to their wishes; while, from the influence of these same feelings, they are inclined to fortify themselves against any impression from an argument which has a tendency to prostrate those hopes which are so agreeable to their wishes, and which they so fondly cherish. And from this state of the mind, a belief of the truth of a sentiment will often arise without even a consciousness that the feelings have had any influence in leading to the decision. It has, therefore, been an old maxim, that a man's opinions are very much influenced by his wishes; and under this influence he will employ media of proof, to which an unsophisticated mind—a mind unbiassed by interest or prejudice would never think of resorting. His mind is not in a posture to receive truth on its own foundation, and supported by its own proper evidence.

The same extravagance and perversion of reason are discoverable in the advocates of the system of religion now under discussion, that is common to theorists generally.—It is an enthusiasm tinctured with wildness. Fancy and feeling, rather than unwarped and chastened judgment, give character to his reasonings, and determine his conclusions. It is not the spirit of sober inquiry, which calmly asks, "what is truth?" It is an ill directed and untamed zeal for the establishment and defence of a favorite scheme, or the prostration of an opposing one. But why does the Universalist want such a scheme? Why will he pervert the first principles of scripture and reason, and violate the plainest laws of interpretation for its support? The answer is ready. Ask the man of licentious life, who riots in forbidden pleasures, and casts off the restraints which a religion even in any form founded on the gospel, imposes:—ask such a man why *he* would fain persuade himself of the truth of this doctrine, and you need not wait for his answer. If he would find salvation himself, he must find it, either on the ground of universal salvation, or he must relinquish his sinful indulgences. Tell one of these that he may safely indulge his vicious propensities to any extent he chooses, and he will be satisfied.—He will not trouble you to contest with him the merits of Universalism or Calvinism; and seldom will he disturb his Bible or his own ease to investigate the truth of either.—But the examples alluded to, it may be said, are cases of extreme depravity. Still, however, they serve to illustrate a general principle, which is equally applicable to every man in whose bosom human passions reign, uncontrolled by the grace of the gospel. And the indulgence of these passions, in modification and degree however various, has but one general nature. It is uniformly sinful. And like the indulgence of those of stronger character, it affords a delight, the relinquishment of which, the subject would esteem no ordinary sacrifice.

But an unwillingness to relinquish sinful indulgences is not the only reason why men are disinclined to admit the generally received doctrines of revelation. Perhaps, indeed, it is not the strongest.—Tell an impenitent man that there is a fire which shall never be quenched; make

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him believe this;—make him feel it, and you break his deepest slumbers; you intrude on his peace; you disturb a quiet, sweeter and more powerful than a Lethean draught. You make him see and feel that his eternal interests are in jeopardy. But tell him that salvation is equally and certainly secured to all, and you deepen his slumbers, and he rests in peace, perhaps, till the arch-angel's voice bids him rise and learn how fatal is his delusion! He delivers himself from the apprehension of endless punishment, and willingly believes there is no worm that never dies. With such a state of mind, it is not strange that men should form inadequate conceptions of the character and perfections of God. A limited view in this respect, is a natural consequence.—His mercy *must* supersede and obscure all his other moral perfections. Eternal justice is a fearful attribute. Sin too, becomes a light thing, and is stripped of the deep malignity of its nature. And the line betwixt virtue and vice, if indeed there be ground left for any such distinction, is faintly drawn.—I have but briefly noticed some of the subtile but powerful principles which operate on the Universalist. But, that this account developes the true causes, which lead to a belief in universal salvation, an accurate observation of life and character, can scarcely leave a doubt. Y.

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SEVEN REASONS

*Why we should not go to plays, balls, and parties of carnal pleasure.*

1. Because no good can be derived from them. No one can honestly say he is too good to be mended. And as it is the object of God, in various ways to make the bad good and the good better, we ought to pursue the same noble object in all *our* plans and pursuits. But who ever grew wiser or better, by visiting a play or party of pleasure? Does not stubborn fact prove the contrary? Have not husbands and wives, children and servants been converted for the worse? Now, unless we possess the vanity and presumption to suppose we have naturally more virtue and fortitude than our neighbors, may we not be hurt as well as others?

2. Because time may be better employed.—Time is an invaluable talent. And can we set so little by it, and have so small a sense of our responsibility to God, as to squander it away? I have heard of a heathen emperor killing troublesome insects, to pass away the time which hung heavily upon him. But, I presume, if we conscientiously perform all the public and private, personal and relative duties of life, we shall find little time left to devote in imitation of the heathen emperor, much less to waste in the ball-room or theatre.

3. Because it is a misappropriation of money.—When every demand is answered in a family, in an ordinary case, even with the best economy, our stock of money will be nearly exhausted. But if there should be a trifling surplus, or we should have command of a fortune, there are other demands to be answered, before we are at liberty to waste our Lord's substance. Indeed, if any thing remain in our hands, after supplying our poor neighbors, whom God has sent to us with a check, we must return it with interest to the original owner.

4. Because we ought never to be found in bad company.—But

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do not good people go to these places? It is granted that those are sometimes found there, who, according to their profession, ought to be found in better company.—But I have no opinion that a child of God will, of choice, meet with the worst of people, viz. thieves, gamesters, drunkards, pickpockets, and prostitutes. This promiscuous multitude is found at plays, &c. What regard can we be said to pay to the word of God, "Thou shalt not go with the multitude to do evil," if we frequent places of this description?

5. Because we must not set a bad example. As insignificant as we may seem, we have a connexion with the vast chain of beings in the universe; and our principles and examples may, in some respect, affect the principles, character and destiny of each link in this chain.—"One sinner destroyeth much good." If we waste our time, there will not be wanting many who will imitate us, as if impelled by the law of attraction. If our example is not so perfect a one as we could wish, let us be careful that we do not set a bad one.

6. Because Almighty God has forbidden it.—The commands and cautions of the Bible are so numerous on this subject, that it is difficult to make an appropriate selection. "If sinners entice thee to sin, consent thou not."—"Enter not into the path of the wicked, and go not in the way of evil men."—"Be not among wine bibbers, among riotous eaters of flesh."—"Abstain from all appearance of evil."—"Evil communications corrupt good manners."—"Young men likewise exhort to be sober minded."—"Let no corrupt communication proceed out of your mouth: neither filthiness, foolish talking, nor jesting."—"For every *idle word* that men speak, they shall give an account thereof in the day of judgment." In view of these solemn prohibitions of Jehovah, who can consume his time and money at plays and parties of carnal merriment.

7. Because we must soon die.—And who would meet death in a ball-room? or go from the theatre to the "judgment seat of Christ?" The interview which the Rev. Mr. Hervey had with a young lady in a coach, though familiar to every one, may always be introduced with profit, and in this place is very pertinent. Talking fast in praise of the theatre, she said, there was the pleasure of thinking on the play *before she went;* the pleasure she enjoyed *when there;* and the pleasure of *reflecting upon it* when in bed at night. When she was done, Mr. Hervey, in a very mild way, said, that there was *one pleasure more*, which she had forgotten to mention. She replied, "What can that be? Surely I have included every thing in the enjoyment beforehand, at the time, and afterwards." To which Mr. Hervey answered; "Madam the pleasure that it will give you on your *death-bed.*" She was struck with great surprise, had not a word to say, and the consequence was, she never went any more to the play; but followed those pleasures which would afford her satisfaction on her *death-bed.*—READER, GO AND DO LIKEWISE.

### EFFECT OF LOTTERIES.

AN old man, well dressed, was recently brought before the Police at Philadelphia, charged with picking the pocket of a poor man,

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a workman in a furnace. In answer to questions put by the Mayor, the prisoner declared, "that he was nearly sixty years of age—that he was reduced to poverty and desperation by gambling in lotteries—that he had within the last forty years spent twenty-three thousand dollars, or more than 500 dollars a year—and that he had never drawn a prize of any importance."

# Religious Intelligence.

OUTRAGES AT THE SANDWICH ISLANDS.

*Extract of a Letter from Mrs. Bingham, to a friend in Springfield, Mass. dated Oahu, March* 1, 1826.

"As the present season for the return of foreign shipping drew near, the *tabu*, or prohibition forbidding lewd women visiting the ships was renewed—some who persisted in violating the *tabu* were taken into custody, and either sent inland under keepers, or more closely confined nearer the chiefs.—Contrasting this state of things with what was, but a little while since, so universally patronised, it was thought much was gained, and that this iniquity also, had received a serious check.

Just at this time, the schr. Dolphin, Capt. P. a government vessel, arrived from the enlightened and happy land of America. Many days had not passed before some of the late measures were most publicly and loudly denounced—the rescinding of the *tabu* was urged and *demanded*—threat succeeded threat—bitter railings were heaped upon the mission and the nation. But no serious disturbance was apprehended—the name of America was regarded by the rulers; and her sons, surely, could not sit down and deliberately calculate to find in her a foe.

But, my dear friends, a gross insult was at hand for the nation, and trials for the little band of sojourners among them.

On Sabbath last, at the hour for the public services for the afternoon, a company of seamen from the Dolphin, accompanied by two or three others from among the whale-ships, entered the enclosure of the royal establishment, where also the congregation of this village, consisting of nearly three thousand, regularly assemble, and four of them, ascending a flight of stairs, leading into an upper veranda of Karaimoku's new stone house, rudely entered the large hall where a considerable number of the most distinguished personages, were attending on the sick and languishing couch of their venerated chief. They were ordered out, but peremptorily refused; and forming themselves into a line, each with a club in his hand, demanded the accustomed means of licentious indulgence, threatening, in case of a refusal, to demolish the houses. Soon they began breaking in the windows along the side of the gallery.—Mr. Bingham was in the hall when they entered, consulting with the chiefs as to the most suitable place to address the congregation, then assembling; as the afternoon was too rainy to meet them as usual in the open air.

You may be surprised that all this was suffered, when there was the authority of the chiefs and the strength of the people so near at hand. It cannot be accounted for, but by considering their very great unwillingness to have any controversy with foreigners, and their over scrupulous fears of being accounted aggressors. How much the recent threats, that the schooner, though small, was mighty, &c. might have operated, at that moment, on their minds, we cannot say.

After having dashed in the windows, they descended into the yard, and brandishing their clubs, and talking loudly awhile there, made, in a body, for the yard and house of Mr. Ellis, occupied since Mr. E's departure, by ourselves, and adjoining Karaimoku's.—Mr B. hastened, by another gate, to defend his family. I was within, with my little daughter and two native females. Seeing the approach of the rioters, I almost involuntarily bolted the door, and fled to the apartments

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back. Mr. B. I did not perceive. He, however, reached the door, at the moment they did, and finding it secure, attempted to return again; but the rioters, seizing him by the shoulders, pulled him violently about, raising their clubs and declaring he should not escape. The dashing of the glass of the window soon led me to feel that the house would not be a security, which, added to the piercing screams of my child, and the fear that Mr. B. was in their cruel hands, drew me, at once, from my retreat, feeling the necessity of being prepared for the worst.

Mr. B. had effected his escape into the other yard, but was most closely pursued. I saw the crowd, but my vision was too indistinct to distinguish individuals. Instantly, however, I heard the natives cry, Mr. B. had fallen, and hearing also, distinctly, heavy blows, and seeing the tumult very great, I experienced for a moment, the agonizing feeling that my friend was gone. But to my great joy, I soon caught a glimpse of him, and in a few moments unbolted the door for him and Mr. Chamberlain. For a hasty moment we mingled our tears, wondering at the mercy which allowed him to say, that amidst it all, not a hair of his head had been injured. It appears that the mob, growing more furious, one aimed a blow at his head, which, through divine goodness, was warded off by his umbrella still continuing in his hand, and so failed of its aim; while another drew a knife, aiming a blow, and saying, "You are the man, every day." The people now rushed forward with spirit, and fell upon the rioters with such fury, that their lives must surely have been the forfeit, but for vigorous exertions on the part of both chiefs and missionaries, to save them from death. Just as they had been secured, Capt. P. with two or three midshipmen arrived. The strength which his arm displayed in the use of the cane and cudgel showed him in earnest to quell the riot.

But an additional party arrived, and entering our yard, commenced another attack upon the house. What was remaining of the glass in the window next the door, except one pane, was now dashed in, with part of the sash. The door was an uncommonly strong one, but the violence upon it, left little reason to hope it would remain, a moment longer, a barrier between them and us. At this instant, when they seemed, as it were, upon us, without any reason which could be discovered, they turned their strength against each other, and one, with the same weapon with which he had endeavored to force the door, levelled his comrade to the ground and fled. The weight of the captain's arm was, by this time, felt among them; and commanding the living to take up the dead, as it then appeared, the territories were again cleared of them."

In the close of her letter, under date of March 9, Mrs. B. says—

"Our present state calls for the constant and lively exercise of every christian grace. In the history of this mission, we have seen the Great Enemy so often foiled *with his own weapons*, in his attempts to hinder the work of the Lord here, that we are waiting to see what God will do. O, that it might be with a becoming spirit! God's people know not our particular wants when they lift up their hearts to Him in our behalf. But let none cease their supplications. The blessed Spirit will make intercession, and "He, who knows the mind of the Spirit," will hear and bless."

---

The Mission at the Sandwich Islands is prosperous. More than *twenty thousand* of the Islanders are under the influence of religious instruction, and *as many hundreds* maintaining the duties of family and private devotion; and many individuals, among whom are the most distinguished persons of the nation, giving pleasing evidence of a radical change of heart, and a fitness for the fellowship of the churches.

From the mission press at the Sandwich Islands, there were issued during the year 1825, or about to be issued at the close of that year, tracts to the amount of 1,367,000 pages.

"In a riot at Lahina, from the crew of the English ship Daniel, of which" the public have had information, "and in a recent riot at Oahu, from American seamen, particularly of the United States schooner *Dolphin*, Capt. *Percival*, on account of the *Tabu*, prohibiting females from visiting the ship for the purpose of prostitution, the lives and families of the missionaries have been materially exposed. But God

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has yet defended them, nor suffered a hair of their heads to be injured."

Mr. Bingham and Mr. Richards have each completed a translation of the gospel of Matthew into the language of the Islanders.

It is ascertained that the British government will not permit any increase of the number of American missionaries in Ceylon. All exertions for the establishment of a Mission College in this place by the American Board, are therefore for the present suspended.

There are at Constantinople *five hundred* Jews who now profess to believe in Christ, who are said to have come to the knowledge of the truth, through Jews to whom Mr. Wolff preached the gospel at Jerusalem.

In the *Hervey Islands*, which lie between 500 and 600 miles S. W. by W. from Tahiti, the principal of the Society Islands, the gospel has produced wonderful effects. It was carried there a few years since by native missionaries sent from the Society Islands. In *Barotenga*, one of the principal of these Islands, 1496 had received baptism previous to October last. The christians may be distinguished from others when collected in crowds on the shore by the neatness of their dress, and their orderly behaviour.

We have encouraging intelligence respecting the progress of christianity in Southern India, particularly in Palamcottah. 1,100 families, dispersed throughout 126 villages, have forsaken their Idols, and entirely given up the distinctions of caste, and besides the numbers mentioned in previous accounts, 40 persons had been added to the church by baptism.

*Miss. Herald.*

There is an unusual attention to religion in Groton and Ware, Mass. in Richmond, Virginia; in Washington City; in Troy, Hoosick, and Brunswick, New York; and Bennington, Vermont.

## Ordinations and Installations.

*Dec.* 13,—At Rochester, (Mattepoisett,) as colleague with Rev. Mr. LeBarron, Rev. ASAHEL COBB, recently from Andover. Introductory prayer, by Rev. Mr. Shaw, of Middleboro'. Sermon, by Rev. Dr. Codman of Dorchester. Ordaining prayer by Rev. O. Cobb, of Rochester. Charge by the Senior pastor. Hight Hand of Fellowship, by Rev. Mr. Hemenway, of Wareham. Address to the Church and Society, by Rev. Mr. Gould, of Fairhaven. Concluding prayer, by Rev. Mr. King, of Dartmouth.

*Dec.* 13,—Rev. CALVIN PARK, D. D., late Professor in Brown University, was installed Pastor of the Evangelical Congregational Church in Stoughton. Introductory prayer, by Rev. Mr. Ferguson, of Attleboro'. Sermon, by Rev. Dr. Emmons, of Franklin. Consecrating Prayer, by Rev. Mr. Storrs, of Braintree; Charge by Rev. Mr. Fisk, of Wrentham; Right Hand of Fellowship, by Rev. Mr. Burgess, of Dedham: Address to the Church and Society, by Rev. Mr. Cogswell, of Dedham; Concluding Prayer, by Rev. Mr. Gay, of South Bridgewater.

*December* 20,—Rev. THOMAS T. WATERMAN was ordained as Pastor of the Union Congregational Church and Society in Providence, R. I. Introductory prayer, by the Rev. Mr. Cobb, of Taunton: Sermon, from Matthew, XIth Chap. 12th verse—"*And from the days of John the Baptist until now the kingdom of Heaven suffereth violence, and the violent take it by force,*" by the Rev. Dr. Beecher, of Hanover Church, Boston: Ordaining prayer, and imposition of hands, by the Rev. Mr. Williams of Attleboro'; Charge to the Pastor, by the Rev. Mr. Everest, of Windham, Conn. Right Hand of Fellowship by the Rev. Mr. Maltby, of Taunton; Address to the Church and people, by the Rev. Mr. Brown, of Kingston; and concluding prayer, by the Rev. Dr. Wight, of Bristol.

*Dec.* 27,—Rev. EDWARD BEECHER was ordained as Pastor of Park Street Church and Congregation, Boston. Introductory Prayer, by Rev. B. Emerson, of Salem; Sermon, by Rev. Dr. Beecher, of Boston, from Gal. i. 8, *But though we, or an angel from heaven, preach any other gospel, &c.;* Consecrating Prayer, by Rev. Dr. Woods, of Andover; Charge, by Rev. Dr. Codman, of Dorchester: Right Hand of Fellowship, by Rev. S. Green, of Boston; Address to the Church and Society, by Rev. W. Fay, of Charlestown; Concluding Prayer, by Rev. S. Gile, of Milton.

*To Correspondents.*—ITINERATER is received.

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THE

# CHRISTIAN MAGAZINE.

BY MEMBERS OF MENDON ASSOCIATION.

VOL. IV. MARCH, 1827. No. 3.

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1. THE CHRISTIAN MAGAZINE shall contain 32 octavo pages, be executed as it respects type and paper in the style of the Christian Spectator, and afforded to subscribers at $1,50 a volume, payable in advance; or $2 paid at the end of six months.

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THE

# CHRISTIAN MAGAZINE.

VOL. IV. APRIL, 1827. No. 4.

For the Christian Magazine.

## THE FORBEARANCE OF GOD TOWARD THE WICKED.

It is a truth, established both by Scripture and observation, that God often treats the wicked with kindness and forbearance in the present world. According to the Scriptures, he is good to all, and his tender mercies are over all his works. He causes his sun to shine upon the evil and the good, and sends his rain upon the just and upon the unjust. Sentence against an evil work is not speedily executed by him. He is often rich in goodness, forbearance, and long suffering toward sinners. Job, speaking concerning the wicked, says, they "become old, yea, are mighty in power. Their houses are safe from fear, neither is the rod of God upon them. They spend their days in wealth. The tabernacles of robbers prosper, and they that provoke God, are secure; into whose hand God bringeth abundantly. The earth is given into the hand of the wicked." And the Psalmist affirms respecting the wicked,—"They are not in trouble, as other men; neither are they plagued like other men. Their eyes stand out with fatness; they have more than heart could wish. Behold, these are the ungodly, who prosper in the world; they increase in riches." In accordance with these declarations of Scripture, are the results of personal observation. How frequently have we seen wicked men,—those, perhaps, who denied the existence of God, and despised his word—who, at best appeared, neither to fear him nor keep his commandments,—treated by him with great kindness and forbearance. We have seen their store-houses and barns filled with the products of the earth,—their coffers replenished with silver and gold,—their brows encircled with the laurels of worldly honour,—and their lives prolonged to old age. The kindness and forbearance of God toward the wicked must appear to be, indeed great, if it is considered, that they deserve nothing but evil at his hand. Strict retributive justice would allow him to cut them immediately down, and banish them from his favourable presence into regions of endless darkness and despair. It is of his mercy, that they are not consumed; because his compassions fail not.

On account of God's kindness and forbearance toward the wicked, some have doubted, whether he hates sin and is determined to punish the transgressor.

This has been done by the wicked themselves. The ungodly in the time of the Psalmist, who increased in riches and prospered in the world, said,—"How doth God know? and is there knowledge in the Most High?" The royal preacher affirms, that



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"because sentence against an evil work is not executed speedily, therefore, the heart of the sons of men is fully set in them to do evil." The wicked, in the time of Isaiah, said by way of derision,—"Let him make speed, and hasten his work, that we may see it; and let the counsel of the Holy One of Israel draw nigh and come, that we may know it!" In the time of Jeremiah, they belied the Lord, and said, "It is not he; neither shall evil come upon us; neither shall we see sword nor famine. Where is the word of the Lord? let it come now." In the time of Ezekiel, they were accustomed to say,—"The days are prolonged, and every vision faileth." In the time of Malachi, they said, "Every one that doeth evil, is good in the sight of the Lord, and he delighteth in them;" and inquired,—"Where is the God of judgment?" And Peter affirms that, "there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue, as they were from the beginning of the creation." Nor is there any reason to doubt, that wicked men often reason in a similar manner at the present time. Because an almost uninterrupted tide of earthly prosperity has been hitherto flowing in upon them, they frequently imagine themselves peculiar favourites of heaven, and flatter themselves, that they shall never see evil, though they continue to walk in the sight of their own eyes, and after the imagination of their own hearts.

Nor has any thing, perhaps, more perplexed and disturbed good men, than the kindness and forbearance of God toward the wicked,—the little apparent distinction, which he often makes between them who serve him, and them who serve him not. We have an example of this in the Scriptures. And, it is believed, that many good men at the present day occasionally find perplexities and temptations arising in their minds on the account of the lenity of God toward the wicked. The kindness and forbearance of God toward the wicked does not, however, furnish us with any just reason for doubting, whether he hates sin and is determined to punish the transgressor. This, it is believed, will be rendered fully evident by a careful attention to the following considerations.

1. The prosperously wicked are not in reality so happy, as their appearance often leads us to suppose. No truth is rendered more evident, either by the word of God or personal experience, than the truth, that real happiness depends incomparably less on external prosperity, than on the internal feelings of the soul. That a man may be truly happy, he must have a reconciled heart, a peaceful conscience, and a contented mind. Whatever else he may have, if he possesses not these, he cannot but be miserable. Here is a man, whose treasury, containing the precious coins, is inexhaustible. He is elevated to the chair of state, and his ears are daily saluted with the accents of worldly applause. How common it is for us to pronounce such a man pre-eminently happy. But, if we would know whether he is truly happy, or otherwise, we must know what is passing in his mind. We must become acquainted with the hidden affections of his heart. We must follow him to

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his place of retirement, and behold what feelings are agitating his breast, when there secluded from the world. Could we thus enter into the secret chambers of his soul, we should, perhaps, find them the abode of envy, and resentment, and remorse, and discontent, and fear, and other passions, that are altogether at variance with true happiness. This is, either in a greater or less degree, most certainly true with respect to him, if he is what he is here supposed to be—a wicked man. Denying, as he perhaps does, the very existence of God, and daily transgressing his commands; gratifying his desires without regard to the feelings of others; corrupting those around him by his example; or, by his ambition, diffusing desolation and misery over the face of society; he must necesarily be a stranger to that peace, contentment and consolation of mind, which are essential ingredients in the article of human happiness. Consciousness of the sinfulness of his course; occasional remorse of conscience, howmuch soever he may endeavour to stifle its remonstrances; fear of that Being whose existence he affects to deny; dread of death, and of that future punishment, the idea of which he affects to despise; must all concur in embittering his earthly enjoyments, and rendering him wretched. These remarks are sanctioned by many examples and explicit declarations contained in the word of God.

To mention one example, that of Haman, after having told "his friends of the glory of his riches, and the multitude of his children, and all the things wherein the king had promoted him," and the queen had honoured him, he added,—"All this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate." This example demonstrably proves, that a wicked man, though seated on the pinnacle of worldly prosperity, may, notwithstanding, be unspeakably wretched. Accordingly it is written,—"Then were they in great fear, where no fear was. The wicked flee, when no man pursueth. The wicked man travaileth with pain all his days. A dreadful sound is in his ears. Trouble and anguish shall come upon him. The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked." Thus it appears, that the prosperously wicked are not, in reality, so happy, as their appearance often leads us to suppose.

2. A delay on the part of God to inflict merited punishment upon the wicked, appears very different to him from what the same delay appears to men. Twenty, fifty, seventy, or a hundred years have often appeared to his imperfect friends a long period for him to exercise forbearance toward persons deserving his indignation and wrath. And, to his enemies, his delays to execute vengeance upon them have appeared to be of so long continuance, that they have been thereby encouraged, with atheistical boldness and impiety, to inquire, "Where is the promise of his coming?" But how differently do such delays appear to God! The Scriptures declare, that "one day is with the Lord as a thousand years, and a thousand years as one day;—that a thousand years in his sight are but as yesterday, when it is past,

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and as a watch in the night." According to this representation of the subject, his forbearing, for a thousand years, to come out in judgment against his enemies, appears no more to him, than his forbearing to do this for a single day, appears to us. Surely, then, his forbearance toward them does not warrant us to doubt, whether he hates sin, and is determined to punish transgressors.

3. God sometimes delays to execute punishment upon his enemies, for the purpose of trying and proving the faith and patience of his friends. We have already seen, what an occasion of perplexity and temptation his kindness and forbearance toward the wicked were to Jeremiah. "Wherefore doth the way of the wicked prosper? Wherefore are all they happy, that deal very treacherously?" Yet his confidence in God was not destroyed; for he, notwithstanding, said,—"Righteous art thou, O Lord,"—and thus ascribed perfect moral rectitude to his Maker. We have also seen, what an occasion of perplexity and temptation God's kindness and forbearance to the wicked were to the Psalmist. On account of the prosperity of the wicked, he was tempted to say, he had cleansed his heart in vain, and had in vain washed his hands in innocency. Yet, his faith, though shaken for a season, did not entirely fail, but was, in the event, strengthened and confirmed.

4. God sometimes delays to execute punishment on the wicked, that he may use them as instruments in his hand of chastising sinful individuals, churches, and nations. Addressing an ancient, idolatrous king of Assyria, he said,—"O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation. I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like mire in the streets. Howbeit, he meaneth not so, neither doth his heart think so; but it is in his heart to destroy and cut off nations not a few. Wherefore, it shall come to pass, that, when the Lord hath performed his whole work upon Mount Zion and upon Jerusalem, I will punish the fruit of the stout heart, of the king of Assyria, and the glory of his high looks."

Addressing, as is suppsed, a wicked king of Babylon, God denominated him his battle axe, and his weapons of war; and then proceeded to say, that, with him, he would break in pieces and destroy nations, and kingdoms, and horses, and riders, and chariots, and men, and women, and the young, and the old, and the shepherd and his flock, and the husbandman and his yoke of oxen, and captains, and rulers. From this remarkable language it clearly appears, that God sometimes forbears to execute punishment upon wicked men, that he may use them as instruments in his own hands in chastising sinful individuals, churches and nations. He delays, for a season, to execute merited punishment upon the Alexanders, the Cæsars, the Neros, the Herods, and the Bonapartes of the world, that he may use them as his battle axes, and as the rods of his anger, —though they mean not so, neither think so in their hearts, but have it in their hearts to destroy and cut off nations not a few.

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5. God forbears to execute merited punishment upon the wicked, that he may set before us an example of moderation and forbearance. We are commanded to be slow to anger, to forbear threatening, to resist not evil, and to let our moderation be known to all men. And to influence us to exercise that temper of mind, which such precepts enjoin, the example of the merciful forbearance of God toward his enemies,—is distinctly held up to our view. "Love your enemies,—and your reward shall be great, and ye shall be called the children of the Highest, for he is kind unto the unthankful and the evil. *Be ye, therefore, merciful, as your Father also is merciful.*" What consideration could be better suited, than the one here stated, to engage us to be merciful to those, by whom we have been deeply injured? The design and tendency of the merciful forbearance of God toward the wicked, to lead us to the exercise of moderation and forbearance toward our fellow-creatures, were beautifully noticed by a celebrated heathen moralist and historian. "God," says he, "is sometimes slow in punishing the wicked, in order to teach us mortals a lesson of moderation."

6. God is sometimes influenced to delay the execution of merited punishment upon the wicked, by compassion to those with whom they may be intimately connected. This idea is evidently implied in the parable concerning the wheat and the tares. In explaining that parable to his disciples, our Saviour said,—"The good seed are the children of the kingdom, but the tares are the children of the wicked one." And he represents the householder as saying to his servants, who had inquired whether they should go and gather up the tares,—"Nay, lest, when ye gather up the tares ye root up the wheat also with them." This language clearly implies, that the righteous and the wicked are frequently so connected and intermingled in this world, that it would be difficult, if not impossible, for God to inflict merited punishment upon the latter, without involving the former in the same sufferings; and, hence, that he sometimes delays to come out in judgment against his enemies, by compassion to his friends. In a community of people generally notorious for their atheism, infidelity, extortion, injustice, oppression, murder, and many other heaven-daring crimes, there may be a few real friends of God, who, if he were, by fire, or tempest, or pestilence, or earthquake, to come out in judgment against the multitudes of the wicked, with whom they are connected, would themselves be inevitably involved in the general ruin. In compassion to them he, therefore, forbears to execute his wrath upon the multitudes of his enemies, with whom they are connected. God, therefore, spares sinners, in compassion to them.

7. God exercises forbearance toward the wicked, that they may have an opportunity to repent and be saved. "The Lord," says Peter, "is not slack concerning his promise, as some men count slackness, but is long-suffering to us ward, not willing that any should perish, but that all should come to repentance." God has no pleasure in the death of the wicked; but rather desires that they may return and live. It appears to him desirable,

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in itself considered, that none should perish, but that all should come to repentance and be saved. He has made abundant provision for the salvation of all; and, by many gracious invitations and promises, he is calling upon them to come to the fountain of living waters, and partake of them without money and without price. And, he is long suffering toward sinners, that they may have space for repentance and for coming to the knowledge of the truth. Had God never been accustomed to exercise forbearance toward distinguished transgressors, how many such persons, who eventually became eminent for piety and usefulness, would have been cut down in their sins, and have perished forever. Take, for example, the Apostle Paul. Before his conversion, he was a most violent persecutor of the church. He breathed out threatenings and slaughter against the followers of Christ. Giving an account of this matter before king Agrippa, he himself said,—"Many of the saints did I shut up in prison; and, when they were put to death, I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme, and, being exceedingly mad against them, I persecuted them even unto strange cities." How offensive must his conduct have been to God! What provocation did he give his Maker to cut him off in his sins! But, had this been then done, his own soul must have been lost, and all that good, which he afterwards did, would have been prevented. Estimate then, the worth of his own soul, and of all those souls, which he was instrumental in converting to the Christian faith, and then say, whether God has not good reasons for his forbearance toward the wicked.

8. Though God often does, and for the reasons that have been stated, exercise forbearance toward the wicked; yet, he sometimes does, even in the present world, punish them for their transgressions. Examples of this, too numerous to be here particularly mentioned, must readily suggest themselves to the mind of the reader. On the murderous Cain, God fixed an indelible mark of disgrace, and caused him to wander a vagabond upon the face of the earth. For an hundred and twenty years, he exercised forbearance toward the inhabitants of the antediluvian world. But he at length, opened the windows of heaven,—broke up the fountains of the great deep, and swept them from time into eternity by an universal deluge. For their cruel treatment of his chosen people, he overwhelmed Pharaoh and his hosts, and destroyed them, in the Red Sea. He destroyed the inhabitants of Sodom and Gomorrah, for their enormous deeds, by fire and brimstone from heaven. For their unbelief, their rejection and crucifixion of the Messiah, he came out in judgment against the Jews, and dispersed them among all the nations of the earth. And, in every age of the world, he has, notwithstanding all his forbearance toward the wicked, most manifestly and repeatedly visited them with natural evil on account of their transgressions.

Numerous and important, however, as are the reasons of his forbearance toward sinners; and often as he does here punish them for their transgressions; we should be unable fully and satisfactorily to account for his kindness and forbearance toward

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them, without directing forward our views to a state of future and eternal retribution. It may, therefore, be remarked,

9. That God will treat the wicked according to their character and desert at the day of judgment. Of such a day the Bible repeatedly and explicitly speaks. And to that day it directs us to look forward as the period, when all the apparent irregularities in the Divine administration, which are here witnessed, will be completely rectified, and all the concerns of the universe will, with the most consummate wisdom, be adjusted for eternity. It will be "a day of the revelation of the righteous judgment of God." The Lord will then execute judgment upon all, and convince all the ungodly of their ungodly deeds, which they will have ungodly committed, and ungodly sinners of all their hard speeches, which they will have spoken against him. The Judge, being seated on the throne of his glory, will assemble all nations before him, and will separate them one from another, as a shepherd divideth his sheep from the goats; —and, having placed the wicked on his left hand, he will banish them into everlasting fire prepared for the Devil and his angels. Look steadily forward to this "day of the revelation of the righteous judgment of God,"—this winding up of the grand and universal drama,—and from God's kindness and forbearance toward the wicked in the present world, you will never more be inclined to doubt, whether he hates sin and is disposed and determined to punish the impenitent transgressor. Understanding "their end," you will exclaim with the Psalmist,—"Surely, thou didst set them in slippery places; thou castedst them down into destruction."

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For the Christian Magazine.

## MORE INQUIRIES RESPECTING SUBMISSION.

*Messrs. Editors.*—I have read, with some attention, the answer of Alius Juvenis to my inquiries respecting submission; and feel under obligation to him, for the pains he has taken to remove my difficulties, especially as his remarks appear to me, in general, candid and judicious. Not feeling, however, entirely satisfied, and believing that discussion is calculated to throw light on the subject, I beg permission to offer a few more inquiries.

I am not sure, that I might not, with some justice, complain a little of the answer, in one respect. It is asserted "that Juvenis, by the form and manner in which he has proposed his questions, has raised a great dust." Now however dangerous the tendency of those inquiries may be, one would suppose, that the man who should feel that he had *logic* enough to answer them fairly, would be slow to admit, that they were so powerful, as to require an appeal to popular prejudice to break their effect.

I regret to find, that the point of some of my first inquiries has been mistaken in the answer. The argument of S., which Senex undertook to answer, seemed to me substantially this. 'This submission, this willingness to be destroyed in a future state, must be the act either of an impenitent sinner, or of a Christian. If it is the act of an impenitent sinner, than it is worth nothing. In such

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a man "there is no good thing." It must then, if God has required it, and it is essential to salvation, be the act of a new creature, a real Christian. But for a real Christian to be willing that God should destroy *him*, in a future state, would imply a willingness that God should violate his promise, "he that believeth shall be saved," and alter the actual constitution of his government.'

To avoid this argument, Senex replied, that the time *when* a Christian is bound to exercise this submission, is when "*he sees no evidence of being a subject of grace.*" That is, when he has no hope, when he is in a state of despair, ignorant of the fact that "old things have passed away and all things are become new." I could wish that Alius Juvenis had kept to this consistent statement of Senex, instead of substituting the phrase "doubting Christians," which, I think, is calculated to mislead your readers into the belief, that Senex would insist on it, that every one, who has not an absolute assurance of being a Christian, ought to be willing to be eternally miserable. This, I think, he has not said.

On reading the above sentiment, the thoughts which occurred to me were these.

Suppose some zealous Protestant should read this, who is in the habit of discarding with violence the old doctrine of the man of sin, that "ignorance is the mother of devotion." Would he not say, 'If ignorance is the mother of this submission, let us have nothing to do with it. God never required of us a blind duty, he never suspended our salvation on what we ought not to perform, and cannot, till we get into a dungeon, into despair. To suppose that this submission is essential to salvation, and that ignorance of ourselves, on an important point, is essential to this submission, would be to make ignorance the mother of salvation. A doctrine, which implies, that we owe to God an essential and saving duty, which we never could perform consistently, if we knew ourselves, is absurd in itself, and contrary to the whole tenor of the Bible.'

It occurred to me, also, that some steadfast Arminian, who had labored long to find some interpretation of the 9th chapter of Romans, consistent with his scheme of doctrines, and which would quiet his conscience in rejecting Calvinism, would congratulate himself—Remembering that the 3d verse of this chapter is brought to prove the doctrine of submission, as held by Senex, he would exclaim—'If St. Paul felt what he wrote in that verse, *when* he "saw no evidence that he was a subject of saving grace," who knows but what the rest of the chapter was written in the same state of mind, and the whole is to be viewed as the mere ravings of despair.'

Now I confess, Messrs Editors, that I saw no way to meet these objections, unless I could say that this ignorance is necessary. I am aware that the limits of human knowledge are circumscribed within a narrow circle. "God's ways are past finding out." This imposes on us certain duties. We are, in effect, forbidden to search into "secret things which belong unto the Lord our God," and not to us. The fact, that "clouds and darkness are round about him," calls on us to trust, to exercise confidence, that where we cannot see, every thing is as perfect as where we can. The

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point of my inquiries was, whether the ignorance of a good man, that he is a subject of saving grace, is of this kind necessary, and therefore the basis of an exercise essential to salvation, against which no objection could lie? You will therefore not be surprised at the remark, that I am not wholly satisfied with the answer which has been given. Be it so, that an unrequired and unnecessary sinfulness is the basis of the command to repent; be it so, that an uncommanded sickness, or death, and a hundred other things, with which the commands of God have nothing to do, are the basis of certain appropriate duties; does it therefore follow that an unnecessary *ignorance* can be the proper and necessary basis of a duty essential to salvation? This point your correspondent seems to have dodged by, with great ingenuity, and as it appears to me, rather slyly.

But it is time that I proceed to offer the proposed inquiries. It seems to be tacitly conceded, by Alius Juvenis, that a willingness to be destroyed in a future state, would not be the duty of Christians, who have not "felt themselves destitute of evidence that they were subjects of grace since they were renewed." But, he says, "It proves nothing against the reality and importance of unconditional submission, in all those cases, in which Christians are in doubt." That is, as I understand it, are ignorant of their conversion. On this I would inquire,

What is the first duty of a man who is needlessly ignorant? Is it not to obtain light? Should you meet a Hindoo, hurrying to the Ganges, really feeling that he must bathe in its sacred flood or be lost; or should you visit a Roman Catholic on his dying bed, in great agony to obtain absolution from a Priest, and fully assured that he must obtain it or perish forever; would you not say to such a man, Sir, it is your ignorance that makes you feel as you do. Your first duty is to obtain light. Had you performed the first duty, you could not feel as you now do. And were I to meet a real Christian, who was ignorant of his conversion, and who should tell me, he is willing that God should destroy him in a future state; would it not be my duty, on the principle advocated by Senex, to say to him, Sir, it is your ignorance that makes you feel *so*. Your first duty is to obtain light. Had you performed your first duty, you could not feel, and ought not to feel, as you now do. Would not this be a more "skilful," and "faithful," as well as more kind-hearted and successful course for a minister to pursue with the feeble, and comfortless, and broken-hearted of Christ's flock, than to insist that they shall be willing that God should destroy them in a future state?

Alius Juvenis asks, "Can a person be reconciled to God without being reconciled to his *law?* And can a person be reconciled to the law of God without cordially approving of its *penalty?*" To this I would say with all my heart, *by no means*. But I would inquire, Are we bound to be any *more* willing to "accept the punishment of our iniquity," than God is to inflict it? And how far is God willing to inflict it? On any but the finally impenitent?

Your correspondent says, "It is believed that many have been willing to 'accept the punishment of their iniquity' without once *considering* that it is the



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purpose of God, that all who are cast off shall remain impenitent." This may be true. Many men have had a great many feelings, and opinions, without considering but half the Bible. But I would inquire, Can God be pleased with an exercise which owes its existence to the want of consideration? Has he suspended our salvation on such an exercise?

He goes further, and allows that those who exercise the submission for which he contends, "do sometimes consider that all who are cast off will remain impenitent." And he endeavors to show that men ought to be *willing* to remain impenitent." His argument, in support of this strange sentiment, is briefly this; Sin, that is, impenitence until death, "may be viewed as the effect of a divine purpose—and a disposition to submit to the purposes of God is essential to salvation: therefore it is a duty to be willing to be impenitent. Now, Messrs. Editors, after premising that I fully believe, that "God has fore-ordained whatsoever comes to pass,"—I beg leave to inquire,

How any man that now lives, or ever will live, is to obtain this *view* of his own future impenitence as the effect of a divine purpose? How can he know that there is a purpose of God to this effect? Is it not manifestly impossible for him to know this, without a special revelation? And what right has he to suppose it? If this *view* is impossible, in the case of every individual, how can any man be accused of any want of "a disposition to submit to the purposes of God," by being totally unreconciled to impenitence, either present or future?

Once more. It is remarked, "The submission of which they (the advocates for unconditional submission) speak, is to *future*, not to *present* impenitence." On this I would inquire,

Whether present impenitence is not as much the effect of a divine purpose, as future? And if submission to God is inconsistent with submission to present impenitence, why not to that which is future?

I would further inquire,

Is there not an essential difference between the decrees of God, and their effects? Especially those decrees which relate to the existence of moral evil, and render its existence morally certain? Are not God's decrees eternal?—their effects arising in time? Are not God's decrees the result of his own agency, alone; and their effects, in the case under consideration, the result of the agency of creatures, and of sinners? Are not God's decrees the holy and benevolent acts of an infinite mind—and their effects the wicked acts of polluted worms? Because I am found to have a disposition to submit to the former, am I therefore to the latter? If I submit to the decrees of God, *as decrees*—that is, as being what they are, holy, benevolent, and wise, is not this enough? Will it be said that they are indissolubly connected with moral evil? And are not day and night indissolubly connected by the twilight? But does this prove that midnight and noon are not opposites? Must not moral objects, of opposite characters, be contemplated with opposite feelings? And since moral evil is infinitely opposite in its character to the decrees of God, must not the heart which submits to the latter, be totally opposed to the former? Even considered as the effect of a divine purpose, is it not our duty to feel unreconciled to sin?

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Will not this follow from the principles of Alius Juvenis? He contends that submission is inconsistent with present disobedience, but not with submission to future disobedience. Now this future disobedience must come. To submit to disobedience, *never to be*, is the same as submission to nothing. Roll on the wheels of time, and this once future disobedience will become present. Up to that moment, and at that moment, and after it, the man will be bound to submit to God with all his heart. And is not this the same thing, as opposing the effect of a divine purpose with all his heart? Does not God forbid the effects of his own decrees?

But further,

Does the purpose of God in regard to sin constitute any thing more than the moral certainty of its existence? Is it not a certainty of the same kind, as that which we feel, when we know that a habitual drunkard will become intoxicated, if a sufficient quantity of spirits is thrown in his way? And is there any thing, in what God owes in this case, which *should* reconcile my heart to this in my own case or in the case of my child, or that of any man? Would my reconciliation of heart to a moral certainty of this kind, that I should murder my neighbor's child, be a greater act of submission, a more splendid virtue, than a reconciliation to the same kind of certainty that I should wantonly destroy his lamb?

Alius Juvenis says,—"It is not sufficiently considered, that submission always implies an *evil*, to be submitted to," and adds, this thought pursued will throw much light upon the subject now under consideration." This thought I cannot pursue, I am stumbled at the threshold. I know we are to "submit ourselves to God." But, with reverence, would inquire—

Is God an evil? Is his purpose an evil? Is his sovereignty? Is his Law? Is any thing an evil that is in God, or any thing he has ever done? When my heart submits to the justice of God in destroying all the finally impenitent, in a future state, must I say to God, I feel that this thy justice is an evil, but I submit to it? Or is it my duty, and my privilege, to feel that I submit to that which is holy, and righteous, and lovely —essential to the happiness of the universe, and the glory of its author? Is submission to God any thing more than one of the forms of love to God?

I shall *insist* on nothing, Messrs. Editors; but beg leave to inquire in conclusion,

Is not this notion of submission to *sin*, whether in ourselves, or our fellow creatures, whether in the form of impenitence, or imperfection, the grand consummation of all the Antinomianism of this world, from the beginning to the present time? JUVENIS.

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From the Utica Christian Repository.

## THE PILGRIM'S PROGRESS IN THE NINETEENTH CENTURY.—BY BUNYANUS.

### CHAPTER XVI.

After Stephanus had finished his relation, the pilgrims retired to rest; and in the morning went on their way. Then I observed that their way was smooth and easy to their feet, and the air of the valley was refreshing and invigorating to their spirits. And as they went along, they sung:

"Father, I long, I faint to see
The place of thine abode:
I'd leave thine earthly courts, and flee
Up to thy seat, my God.

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"There all the heavenly hosts are seen,
In shining ranks they move,
And drink immortal vigor in,
With wonder and with love.

"Then at thy feet with awful fear,
Th' adoring armies fall;
With joy they shrink to *nothing* there,
Before th' Eternal All.

"There I would vie with all the host
In duty and in bliss;
While *less than nothing* I would boast,
And vanity confess.

"The more thy glories strike mine eyes,
The humbler I shall lie:
Thus, while I sink, my joys shall rise
Unmeasurably high."

Then I observed that just as they had finished their song, a man came into the road, with a very pleasant countenance, and said,

Charming lines—charming lines those are, which you were singing; and well befitting this charming valley. It does my heart good to see pilgrims passing through this valley, and hear them singing the praises of their Lord and King.

*Th.* It becomes us, indeed, to praise our Lord and King, for he is a great and good being, and worthy to be loved and praised by all intelligent creatures.

*Man.* Yes; a great and good being, truly: And we can never love him enough. He is so kind to us, and is daily bestowing so many favors upon us, that we must be very ungrateful if we do not love and praise him.

*Ard.* He is, indeed, bestowing many and great blessings upon us, of which we are most undeserving; and a sense of his great goodness to us ought to humble us the more.

*Man.* True; we are very unworthy; and therefore we should love him the more for his great love to us, unworthy as we are.

*Th.* A deep sense of our unworthiness, and of the great mercies bestowed on us by our Lord and King, will not fail to fill our hearts with gratitude to him, if we feel as we ought. But I apprehend there are other reasons why we should love him, besides his kindness to us.

*Man.* O yes. His kindness to us is the best evidence of his goodness; but his kindness to our friends ought not to be forgotten, nor his kindness to the whole human race. There are, as you say, other reasons why we should love him, besides his kindness to us.

*Th.* His kindness to others will not fail to affect our hearts, if we love our neighbor as ourselves; but I alluded to the excellence of his character. I think we ought to love him for what he is in himself.

*Man.* Certainly; so I think. We ought to love him for what he is in himself. But he has told us what he is in himself; he is Love. He revealed himself to Moses, as "the Lord, the Lord God, merciful and gracious, long suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, and transgression and sin." He is good, and his goodness renders him worthy to be loved and praised.

*Th.* That is true. It is his goodness that renders him worthy to be loved and praised. But his goodness is as really exercised in punishing some, as it is in bestowing mercy upon others. When he made the proclamation before Moses, of which you have recited a part, he did it in fulfilment of the promise, "I will make all my goodness pass before thee." And besides what you have quoted, he said also, "and that will by no means clear the guilty;" so that punishing the guilty is a manifestation of his goodness too;

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and we ought to love him for his goodness in punishing sin, as really as we do for his goodness in pardoning it.

*Man.* I perceive we shall not disagree at all. It was indeed an expression of his kindness to the Israelites to destroy Pharaoh and his host in the Red Sea; and they could praise him for this as well as for opening the sea to let them pass through.

*Th.* I think that the greatest reason the Israelites had to praise God for destroying the Egyptians at the Red Sea, was, that it was a display of his glorious justice upon the Egyptians; and not merely because it was a deliverance to them.

*Man.* Yes, yes; you are right; I agree with you perfectly. It gives me great pleasure to meet and converse with pilgrims; and it would be gratifying to me, if you would call at my house and refresh yourselves. I reside a little further on, and keep a house for the entertainment of pilgrims.

*Th.* We have no occasion to stop, having lodged last night at the house of Stephanus, in this valley; and we wish to have the day before us, that we may get through the next valley before night.

*Man.* At the house of Stephanus? He is a very good man, and keeps an excellent house. I like him very much as a neighbor, and agree with him very well in my sentiments.

*Th.* I have heard of some who agree with every man they meet, and appear to have no opinion of their own on any subject.

*Man.* And you must allow that it is a very pleasant circumstance, when we can agree with those with whom we happen to be. Union is certainly a very pleasant thing.

*Th.* Yes; but when union is procured at the expense of truth and a good conscience, it costs more than it is worth.

*Man.* O yes. I agree with you there too. A good conscience is to be maintained. But I am so happy as to be of that disposition, that I can accommodate myself to my company, without doing any violence to my conscience. I have learned of the great apostle, "to become all things to all men;" and by this exercise of Christian condescension, I secure the friendship of all.

*Th.* Yes; I have heard of you. Your name is *Any-thing*. You have no fixed principles at all, unless it is the supreme love of yourself. You wish to be esteemed and caressed by every body; and to gain that end, you accommodate yourself to every one's opinions, pretending to think just as those do with whom you happen to be. You call it Christian condescension; but it is gross hypocrisy. And you abuse the apostle when you quote his condescension in things which were in themselves indifferent, to justify you in regarding every thing as indifferent. You flatter yourself that by these means you secure the friendship of all; but indeed you do not secure the lasting friendship of any one. For when good or bad men find out your double dealing, they all despise you.

*Man.* Oh, you are quite uncharitable. But I am in haste; so, good bye.

Then he turned off, on the left hand, to his house, which stood a little out of the way. And Ardent said to his companion,

Were you not a little too hard

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upon him, brother? He seemed to talk very well.

*Th.* He showed his selfishness plainly enough, while at the same time he discovered his strong desire to please us, by trying to make us think he agreed with us in every thing. And as fast as he discovered my sentiments, he altered his statements, so as to make them come nearer to mine. I abhor such double dealing.

*Ard.* Is it not generally thought a mark of politeness to seem to yield a little of our statements in order to accommodate them to the sentiments of those with whom we happen to be?

*Th.* It may, perhaps, be generally thought so; but the great question ought to be, whether it is honest. A Christian must be a man of integrity; and I do not see how it can be consistent with integrity, to talk one way at one time, and the contrary at another, just according to our company. I cannot think it is any thing else than the basest hypocrisy, to talk in favor of certain opinions with one man, and against them with another, merely to please them and gain their favor.

*Ard.* Is it not sometimes, practised, to some extent by good men, in order to increase their influence, and in that way their opportunity to do good?

*Th.* I have known some, that I could not but hope were, on the whole, good men, who appeared to me to commit a great deal of sin in this way. We are not to do evil that good may come. And besides, this policy must, sooner or later defeat its own end.—For, when men discover that this is the practice of any one, it destroys their confidence in every thing he says. They perceive that he is more desirous of gaining their favour, than he is of maintaining truth; and they despise him for it. Honesty is always the best policy, in the end. When a man is known to speak nothing but what is strictly true, and to express no sentiments but what he honestly believes, his word will be depended on; and even those who do not like his sentiments will respect him for his integrity.

By this time I perceived that the pilgrims were about to enter the valley of the Shadow of Death; at the sight of which they felt their spirits sink, and a degree of gloom to come over their minds. Then Thoughtful plucked out his book, and read therein as follows: "The Lord is my rock, and my fortress, and my deliverer, my God, my strength, in whom I will trust: my deliverer, and the horn of my salvation, and my high tower. I will call upon the Lord, who is worthy to be praised: so shall I be saved from mine enemies. The Lord is my light, and my salvation, whom shall I fear? the Lord is the strength of my life, of whom shall I be afraid? Yea, though I walk through the valley of the Shadow of Death, I will fear no evil: for thou art with me; thy rod and thy staff, they comfort me." Then I observed that they went on, with more courage, carefully taking heed to their feet, lest they should fall into the ditch, on the one hand, or into the quagmire on the other. And the better to keep up their spirits, they sung:

"Lord what a wretched land is this,
That yields us no supply,
No cheering fruits, no wholesome trees,
Nor streams of living joy!

"Yet the dear path to thine abode
Lies through this horrid land:
Lord, we would keep the heavenly road,
And run at thy command.

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"A thousand savage beasts of prey
Around the forest roam;
But Judah's Lion guards the way,
And guides the travellers home.

"Long nights and darkness dwell below,
With scarce a twinkling ray;
But the bright world to which we go,
Is everlasting day.

"By glimmering hopes, and gloomy fears,
We trace the sacred road,
Through dismal deeps and dangerous snares,
We make our way to God."

So Thoughtful went before, and Ardent being more afraid, followed close behind him. Then said Ardent, What a dismal place this is: I fear I shall never get through it. Then said Thoughtful, Let us remember the divine direction, "Wait on the Lord; be of good courage, and he shall strengthen thine heart; wait I say on the Lord." So they cried unto him that is able to help, and kept on their way, till they came towards the place near which was the mouth of the pit, and thought they heard most dismal groanings and wailings of those that were there tormented. And while Ardent was listening to these, his foot slipped, and he got into the quagmire, where he had probably sunk, had not his brother Thoughtful taken him by the hand, and helped him out. Oh, said Ardent, I shall perish here; I shall never get out of this dreadful place. I shall never see the celestial city.

*Th.* What makes you think so, brother? Others have been in this valley, as well as we, and got out safe. The pilgrim Christian passed through here in the night; and yet escaped without injury. Cheer up, brother. Only take heed to your steps, and trust in Him who is able to save.

*Ard.* Oh, my brother, if I could trust in him, I know he is able to save. But I fear I never had any true faith in him. Those who got through in safety, of whom you speak, were true friends to the Lord of the way, and he delivered them by the strength of his arm. But I fear I never had any true regard for him, and that he will now cut me off, as I deserve, and cast me out of his sight, as an abominable branch. My sins stare me in the face. From yonder horrible pit, I hear the groanings of such as I, with whom I shall shortly have my portion.

*Th.* Well, brother, you must judge your own heart for yourself. I have taken you for a sincere friend to the Lord of the way; but I know that the judgment of man is a poor dependence. You may have deceived yourself, and I may have deceived myself also. But this we know, brother, that our Lord and King will do us no injustice, if he does cast us off, and make us the monuments of his displeasure forever.

*Ard.* Oh no; he will do us no injustice. I deserve to perish; and if I do perish, he will be glorious forever. I think I rejoice in that.

*Th.* We know that it is written, "The Lord hath made all things for himself; yea, even the wicked for the day of evil." He has made us for himself; and he will dispose of us as shall be most for his glory. And how suitable it is, that he should dispose of us as his glory requires. How unreasonable would it be for us, to set up our own happiness as an object of more importance than his glory?

*Ard.* Oh yes; infinitely unreasonable. His glory is of more importance than my eternal salvation; and if one must be given up, he knows which is best; and I have nothing to say, if he

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thinks proper to reject me. I deserve to perish.

*Th.* We deserve to perish. But it is for his glory to save some, and to destroy others. He knows what is best, and will do what is best. He will save those whom it is for his glory to save; and he will destroy those whom it is for his glory to destroy. And ought we not to rejoice, that we, and all others, are in the hands of one, who knows how to dispose of us, for time and eternity, in the best possible manner.

*Ard.* We ought to rejoice to be in his hands, as the clay is in the hands of the potter. And I do rejoice that I am in his hands. And if he thus say, with respect to me, "I have no delight in thee; behold here am I, let him do to me as seemeth good unto him."

Then I perceived that Ardent was greatly relieved in his mind; and they went on cheerfully, till they got past the mouth of the pit. Then said Ardent,

It was near this place that Christian was so confounded that he did not know his own voice, and mistook the blasphemous suggestions of the evil ones for the workings of his own heart. And I think I have just had something of the same nature; for it seemed as if some one whispered in my ear, "There is no celestial city—all religion is a delusion—the King's book, as it is called, is a forgery—when we die, we shall perish like the brutes." Can you tell me, brother, what it means?

*Th.* I conclude they must be the suggestions of the evil one. But take care that you do not make them your own, by entertaining them, and consenting to them in your heart. It is written, "Resist the devil, and he will flee from you."

*Ard.* I do not think they are mine, for I abhor them. I do believe the King's book is true, for I have felt its power upon my heart, in such a way as I think I never could have felt a mere forgery of men. But, since I have been troubled with such thoughts, I should like to converse with you a little upon the evidences we have that it is indeed the King's book.

*Th.* It is the word of the King, being written by his direction, or it is a forgery. If it is a forgery, it was made by good men, or by bad men. If it is a forgery, it could not have been the work of good men. Good men do not tell lies; but it is written in that book, "All scripture is given by inspiration of God—For the prophesy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." If it is a forgery, then it was made by wicked men. Is not this plain?

*Ard.* Yes; but it is said, bad men might make such a book, to serve their own wicked purposes.

*Th.* Let those, who say that, look into the book itself, and tell how such a book can be adapted to serve the purposes of wicked men. A book which condemns all dishonesty, and fraud, and hypocrisy; and teaches men to be honest and upright, even though they suffer for it; a book which requires us to do to others as we would they should do to us, and forbids us to seek revenge of those that injure us; which requires us to bear patiently every injury and insult, and to return good for evil unto all men; such a book cannot be the work of wicked men, to serve

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their own wicked purposes. Its enemies themselves must admit, and are constrained to admit, that a universal compliance with its precepts would put an end to all wickedness, and promote the best happiness of mankind. Of all the books which bad men have made, to serve their own wicked purposes, there is none like that, its enemies themselves being judges.

*Ard.* This argument seems to me conclusive. But there are many others, I suppose.

*Th.* Yes. The argument from prophecy is a good one, with those who have sufficient knowledge of history to feel its force. But some men are so ignorant that they are incapable of being benefited much by it.

*Ard.* How do you state the argument from prophecy?

*Th.* None but God can foretel future events. But the Old Testament does very particularly foretel many events which have taken place, exactly as they were foretold, long since the Old Testament was written. This proves that the Old Testament was from God. And the same is true of the New Testament. The argument from the miracles of Jesus Christ, and from his resurrection and ascension to heaven, is a conclusive one also.

*Ard.* How do you state that?

*Th.* It will not be denied by any man of the least acquaintance with the history of those times, that there were such men as the apostles; and that they steadfastly affirmed that they saw the miracles they record, and especially, that they saw and conversed with Jesus, after he had been crucified and buried; and that they saw him ascend towards heaven, till a cloud carried him out of their sight. Now, these men have told the truth, or they have not. If they have not told the truth, they were impostors who meant to deceive others, or they were themselves deceived. But they could not have been themselves deceived as to the miracles they affirm they saw, nor as to the fact of the resurrection and ascension of Jesus. The things they affirmed, then, were true, or they were deceivers. But if they were deceivers, they must have had some motive to act as they did. What motive could have induced them to sacrifice their goods, their liberty, and their lives, in affirming what they knew to be a falsehood, when they might have saved all by acknowledging the truth; and when, if they knew what they affirmed was false, they could have no hope of gaining any thing by such affirmation? No sufficient motive can be assigned. To suppose men to do as they did, in such circumstances, and to lay down their lives, not in support of a falsehood they believed to be true, but in support of what they knew to be false, would be more incredible than any of the miracles they record. No; they were not deceivers. They were honest men, and really saw what they say they did. And the facts respecting the life, and death, and resurrection, and ascension, of Jesus, are true; and the gospel is true.

By this time, I perceived that they had got into that part of the valley which was full of snares, and traps, and nets, and pit-falls. But taking heed to their steps, they got along very well, till, at length, a dark cloud came over the sun, and a thick mist arose, so that they could not see. Now they were hard put



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to it, and knew not what to do. But standing still, they cried unto Him that is able to help, saying, "Teach me thy way, O Lord, and lead me in a plain path, because of mine enemies." Then I perceived that the mist was soon dispersed, and the sun shone out again, so that they saw their way clearly. Then they said, "Blessed be the Lord, because he hath heard the voice of my supplication. The Lord is my strength, and my shield; my heart trusteth in him, and I am helped: therefore my heart greatly rejoiceth, and with my tongue will I praise Him." So they went on singing,

"I'll bless the Lord from day to day;
How good are all his ways!
Ye humble souls that use to pray,
Come help my lips to praise.

"Sing to the honor of his name,
How a poor sufferer cried;
Nor was his hope exposed to shame,
Nor was his suit denied.

"When threatening snares around me stood,
And endless fears arose,
Like the loud billows of a flood,
Redoubling all my woes:

"I told the Lord my sore distress,
With heavy groans and tears:
He gave my sharpest torment ease,
And silenced all my fears."

For the Christian Magazine.

## YOUNG MEN IN PECULIAR DANGER OF DISREGARDING THE GOSPEL.

THE sovereignty of God is displayed in all his works; but in none more conspicuously than in the different circumstances in which he has placed mankind, in regard to their acceptance or rejection of the Gospel. It cannot be denied that some are placed in circumstances in which they have a better opportunity, and greater inducements to embrace the Gospel than others. Equally true is it, that some, either from the constitution of their nature, or the circumstances in which they are placed, are under stronger temptations than others to reject the Gospel. It has appeared to me, that *young men* are, in some respects, in greater danger of this sin, than any other class of people. Whether they are, *on the whole*, in greater danger of this than any others, I shall not attempt to decide; but I shall endeavour to show, that they are *in some respects*. They are, in some respects, in greater danger of disregarding the Gospel, than old people, or the middle-aged of either sex, or than females of their own age. But in what respects, my readers will inquire, are *young men* in peculiar danger of disregarding the Gospel? To this I answer,

1. From the *ardour of youth*. There is in youth an ardour of feeling, and a consequent flow of the spirits, which, although it ought not and need not have this effect, actually does often prevent that serious reflection, which is essential to the exercise and practice of true religion. In consequence of this ardour of feeling, the minds of young men are often wholly captivated with the objects of time and sense. They give the solemnities of eternity no place in their minds. They allow themselves no time for serious meditation. They feel no interest, and take no pleasure in the things of religion. The world with its thousand delusive charms, has the entire possession of their hearts, and with little sense of their guilt, and little apprehension of their danger, they give their whole time and attention to its pursuits and enjoyments. I know not that there is any difference in this

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respect between young men, and youth of the other sex, except that the enjoyments of the world are more within the reach of the former than the latter, and open before them in a richer and more variegated prospect. For this reason, young men, are more in danger of being led by the ardour of their feelings to neglect religion, than even females of their own age, who are not less influenced by the world than they, so far as their circumstances bring them in contact with it. But the ardour of youth, inflamed as it is by the circumstances in which young men are placed, has a most powerful influence in banishing serious reflection from their minds, and hurrying them forward in a course of sin. The ardour of youth is a source of danger, to which even men, advanced in years, are not exposed. With them the aberrations of fancy are corrected by experience, and the ardour of youth abated by the advancement of age. If they have been well educated, reason and judgment have now taken the place of imagination and feeling; and were it not for the inveteracy of their habits, the prospect of their truly embracing the Gospel would be more favourable. Confirmed habits of sin are the peculiar danger of the aged: the ardour of youth, that of the young. The alarming consequences of each may be prevented by the proper use of means, attended with the grace of God. But each of them is often instrumental of carrying their unhappy subjects to endless ruin.

2. Besides the ardour of youth, which is common almost in an equal degree in youth of both sexes, there is a constitutional *hardihood* in young men which is peculiarly unfavourable to the influence of religious impressions. That there is a constitutional difference in the minds of males and females in this respect, will, it is believed, be doubted by none who have attentively observed the early indications of mental action. At a very early age, males exhibit a more bold, intrepid, daring and persevering spirit than females. They are less susceptible of impressions, less disposed to reflection, more regardless of danger, and less influenced by threats or entreaty, to alter the course which they are inclined to pursue. The truth of all this may appear very probable, even to those whose observation has given them no information upon the subject, from a remark almost universal among parents, that boys are harder to govern than girls. This original difference, in the structure of mind, in the two classes of which I am speaking, more easily conceived than described, lays the foundation for very important results in regard to religion. Although in itself, it is not of a moral nature, and exists in perfect consistency with the fact, that both males and females are alike naturally destitute of holiness, and wholly inclined to sin; yet it becomes the occasion of an ultimate and very important difference in their moral, and religious characters. That more resolute, bold, intrepid and daring spirit, by which males in childhood are distinguished from the other sex, and which renders them less affected by the instruction of their parents and others, and more disposed to resist any efforts which may be made to alter the course which they wish to pursue, renders them in youth less affected

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with the view which the Gospel presents of their character and condition, and more disposed to turn a deaf ear to its offers and its threatenings. It is not a better established fact, that children of the male sex are more heedless than females in regard to the instruction of their parents, and less frequently brought into subjection to their authority, than it is, that young men are more heedless than those of the other sex in regard to the calls, and invitations, and threatenings of the Gospel, and less frequently made the partakers of its saving benefits. But there is another source of danger, to which they are exposed, equal if not greater, than either the ardour of their youth, or the constitutional hardness and intrepidity of their spirits, and that is,

3. The influence of the *circumstances* in which they perform their several parts in life. These, it is well known, are essentially different from those of females. While the employment of females confines them for the most part at home, that of young men carries them abroad. The one enjoy all the advantages of retirement, where they in general have favorable opportunities for serious reflection, and where the scenes with which they are most conversant often invite them to this. (The mind in solitude, and even in that degree of retirement which is enjoyed in the domestic state, is often prone to reflection.) The other are frequently abroad, amidst the noise and confusion of business, where innumerable foreign objects attract their attention, and where perhaps they are perplexed with concerns so numerous and important, as to allow but little time, and still less inclination for serious thought. This distraction of business and weight of care, to which men are often exposed, is a dangerous thing to their souls. It is so represented in scripture. And facts demonstrate that in these circumstances very few truly embrace the Gospel. They often indeed hear the Gospel preached; but "the cares of the world, the deceitfulness of riches, and the lust of other things choke the word, and it becometh unfruitful."

4. The avocations of young men expose them to peculiar *temptations*. Their intercourse with the world is so much more frequent and extensive than that of females, that it often presents itself to them in more attractive forms. They more frequently hear the vain and sinful conversation of the wicked, and more frequently feel the influence of their destructive example. In that retirement which the greater part of females enjoy, the world is but imperfectly seen. But to young men, whose business requires them to be conversant with its various transactions, it presents itself in all its fair, delusive charms. This is a temptation which they, in the ardour of youth, borne on by the bold, daring spirit of their sex, and with hearts naturally inclined to evil, seldom resist. The numerous schemes for the acquisition of wealth, the offices of distinction which are to be filled, and the various ways in which the world may be enjoyed, so attract their attention, and captivate their hearts, that the things of religion all become tasteless and insipid. Besides, amidst these temptations, what multitudes not only remain irreligious, but become notoriously immoral. Consider one moment the temptations

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to which a mere man of business is exposed, and reflect upon the multitudes within your own knowledge, who have not only continued to live without hope and without God in the world, but lost their characters by some species of fraud or dishonesty, of which they have been guilty. Consider the temptations to art and intrigue, to bribery and corruption, to which the civilian is exposed, and the numerous instances in which these have not only kept men from truly embracing the Gospel of Jesus Christ, but led them to the commission of crimes, the foul stain of which can never be taken from their characters. Consider the vain glory of a military life, the various vices and crimes to which men engaged in its duties are exposed, and the numerous instances in which they have fallen before the temptations which beset them. When we consider how numerous are the avocations of men, how frequently and closely these bring them in contact with the vices of the world, and how powerful are the temptations which they have to encounter, compared with those presented before females in their retirement, we have some faint conception of the peculiar danger which they are in, of disregarding the Gospel. Now just what might be expected from the influence of these circumstances, in connexion with that constitutional hardihood by which young men are distinguished from the other sex, is found to be true in fact. There are comparatively few males that are truly religious. Much the greater part of those who profess the religion of Jesus, and much the greater part of those who appear by their conduct and conversation to possess it, are females. This, from all the knowledge, which I can gather upon the subject, appears always to have been the case. Although a great number of both sexes have, from the earliest ages of Christianity, espoused the cause of Christ; yet females have been the most numerous among his followers, and, in proportion to their circumstances and means, his warmest and most efficient friends. It was at the house of Martha and Mary, that Christ, when on earth, was the most frequently and hospitably entertained. It was a woman, that washed his feet with her tears, and wiped them with the hair of her head. It was a woman, that procured a box of very precious ointment, and poured it on his head, and thus beforehand anointed his body to the burial. It was females that followed him weeping to the cross, even while his disciples of the other sex forsook him and fled. It was by females that sweet spices were prepared to embalm his body for the tomb. And females too were the first to be at his sepulchre after the Sabbath was past. Even while it was yet dark, they hastened to behold the place where their Lord was laid, and were the first to discover that he had risen from the dead.

In nearly all of our churches there is a majority of females. In most instances, the proportion is as great as three to one. And what is worthy of our particular notice in this place is, there are not more instances of apparent self-deception, or of apostacy from their profession among females, in proportion to their number, than there are among males. From the deep interest which they as a body, are known

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to take in the cause of Christ, and from their numerous exertions to promote its prosperity in the world, they give at least their full proportion of evidence, that their profession is the result of sound principle. As to the cause of so many more females than males being truly pious, I know it must be traced ultimately to the sovereign grace of God. We must say in view of this, as we are obliged to say in regard to the reasons of other distinctions which he makes among his creatures, "even so, Father, for so it seemed good in thy sight." But we know that in all his operations for the accomplishment of his purposes, he makes use of means, and the means he uses are often distinctly to be seen, when the design of his conduct is beyond our comprehension. So it is in this case, the means, or that which seems to be the occasion of the piety of so many more females, than males, is perfectly obvious. That tenderness and sensibility of nature, which disposes them to hear and attend more seriously to the calls of the Gospel, and prepares them to receive more deep and lasting impressions from the word of God, in connexion with the retired circumstances in which they are placed, where they are in a great measure free from the temptations, to which the other sex are exposed, and in which there are so many occurrences, naturally tending to lead them to serious thought and reflection, are among the means which God employs in bringing them to Christ. They are by nature no better than the other sex. Nor is their conversion to God any less the effect of his special grace, than the conversion of others, as the numerous instances in which they, in all these circumstances so favourable to piety, remain "dead in trespasses and sins," and "treasure up to themselves wrath against the day of wrath, and the revelation of the righteous judgment of God." But the fact, that their constitution and circumstances are, in themselves, more favourable as means of piety, than those of the other sex, it was important to mention in order not only to explain another fact which has been thought difficult to account for, but to show young men the peculiar danger of their condition. And surely if it be a fact that they are naturally less given to serious reflection, than the other sex, and placed in circumstances in which more numerous and powerful temptations to sin, beset them, they are in greater danger of neglecting the Gospel. And how can they avoid perceiving, that they are in these dangerous circumstances, when they consider the well-known and striking fact, that few comparatively of their sex do truly embrace the Saviour?

I know very well, that infidelity has often suggested, and will doubtless continue to suggest, that religion is all a delusion, the effect of a disordered imagination; and has brought in proof of its assertion, the fact that a much larger proportion of females are the subjects of it than males. But to say nothing of the gross and unfounded reflection which this suggestion casts upon the understanding of females, and the equal incivility with which it treats a respectable porton of the other sex, it will be sufficient to observe that it involves its own refutation. If religion is the effect of a disordered imagination, because a larger proportion of its

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subjects are females, then morality is nothing but a name; for it is an unquestionable fact, that females as a body, are as much more moral than males, as they are religious. The proportion of females that are temperate, that are free from profaneness, that are not chargeable with dishonest and fraudulent practices, that do not openly profane the Sabbath, and in short that are habitually upright in their external deportment, is as much greater than that of males as is the number of those who profess religion. All the reproach which infidelity has cast upon religion as the result of female weakness, falls with all its weight upon every species of morality. Unless a person is prepared to attribute the whole round of social virtues, and all that is moral and praiseworthy in external deportment, to a deficiency of intellect, let him, as he regards his own reputation for sense, be cautious how he stigmatizes religion as the effect of weakness, on the ground, that females are the most numerous among its friends.

Young men are liable to disregard the Gospel of Jesus Christ, from another cause, which has not yet been distinctly considered, and that is,

5. The example of superior numbers. There is now, and there always has been, a vast majority of young men, which disregard the Gospel of Christ. There is a greater proportion of *young* men, that neglect the salvation of the Gospel, than of any other class whatever. There is a greater proportion of young, than of *old* men. There is a greater proportion of young *men*, than of the youth of the other sex. Now it is well known that the influence of numbers is peculiarly great. There is nothing more natural for young men, than to follow the multitude, even to do evil. While, therefore, they see that the great body of their companions are living securely in sin, that true religion is unfashionable, and that to possess and practise it, they must come out from among the world and be, in a measure, separate, how powerful is their temptation to disregard the Gospel. Let all of this description, who may cast their eyes upon these pages, consider their danger, and escape for their lives. D.

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From Zion's Herald.

## AN IMAGINARY DIALOGUE BETWEEN ST. PAUL AND ST. LUKE.

*Luke.* Did you see that prophet?

*Paul.* I did.

*L.* What do you think of him?

*P.* I believe him to be a servant of the Most High God.

*L.* Did you hear what he said?

*P.* I heard him praise the Lord and magnify the name of Jesus.

*L.* But did you hear what he said when he took up your girdle?

*P.* I did not: what was it?

*L.* He bound his own hands and feet with it, and predicted that in the same manner the Jews at Jerusalem should bind the man that owned that girdle. —Now I hope you will not go up to Jerusalem, and expose yourself to imprisonment.

*P.* Would you have me grieve and disobey the Spirit of God?

*L.* We feel very sorry to be deprived of your company, advice, and prayers. The people of God in this place are weeping and groaning on account of your

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expected absence. Should you be imprisoned they would feel like orphan children.

*P.* God is their Father: He can comfort them: His presence can make them happy without me, but mine cannot give them comfort unless the Lord is with them.

*L.* But think how gloomy it must be to be bound by your enemies, torn from the society of friends, deprived of all religious privileges, and shut up in a dreary dungeon.

*P.* Ah! I have not forgotten the dungeon of Phillippi. That was dark and dreary: our feet were made fast in the stocks; but Jesus was there: and we were happy; so happy, that we could not refrain from singing praises to God at midnight. And cannot the same Saviour, who blessed my soul in a Phillippian jail, give me comfort in a Jewish dungeon?

*L.* I know He *can*.

*P.* And I believe He *will*.

*L.* But you know that God has made you the apostle to the Gentiles; and who will bear the standard of Christ, among the heathen, when you are shut up in prison?

*P.* Though Agabus has foretold imprisonment, yet he has not predicted how long it will continue. Perhaps the same angel who was sent to lead Peter out of prison, when he was guarded by a number of soldiers, may be sent to rescue unworthy me, who am less than the least of all saints.

*L.* Have you any assurance that you will be miraculously delivered?

*P.* Not in particular: but I believe if it is for the glory of God, that it will be so. And if not, who knows how much good I may do while in chains.—"And shall deliver him to the Gentiles," said the prophet.—Perhaps some lordly heathen magistrate may thus receive the word of truth from my lips. Or should I never have another opportunity to preach the Gospel, God may raise up hundreds, in my place, wiser and better than I am, who may blow the Gospel trumpet.—While my rattling chains may speak intelligibly and powerfully to Christians and ministers of this age and succeeding ages, "Be not afraid to suffer for Christ."

*L.* But are you certain that it is your duty to go?

*P.* Yes, God has revealed it to me by his Spirit.

*L.* O forgive us; we can but weep when we think of your imprisonment and approaching sufferings. We cannot bear to think that ——

*P.* Forbear, forbear, I entreat you. Bonds! prisons! scourges! death! none of these things move me. But these flowing tears——these groans—Lord help me.—Brethren, why will you rend my heart by your pity? I am willing to submit, not only to bonds, but to death itself for my Lord and Master. At Jerusalem, too, where I was brought up at the feet of Gamaliel; where I persecuted the Christians so furiously; where my Saviour suffered for me; there let me suffer for Him. O Jesus, my life is but a poor return for all thy goodness to me.

*L.* Brethren, we must submit; God has called him and he must go. Let us say, "The will of the Lord be done."

*P.* O praise the Lord for giving you grace to feel resigned. Brethren, see the glory, see the crown.—"If we suffer, we shall also reign with Him." Think

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of heaven—there we hope to meet you—and meet our Jesus too. Farewell, the Lord bless you. X. O.

APHORISM.

Never do misanthrophy and selfishness present a more distinct and hateful appearance, than when they are seen impelling a person to heighten the defects and depreciate the merits of others. It is then they impart to their subject the characteristics of a demon, who, though unseen, mingles with the unsuspecting victims marked out for his fury, spreading destruction on all sides by his pestilential breath.

# Review.

For the Christian Magazine.

*Two Discourses on the Nature of Sin, delivered before the Students of Yale College, July* 30, 1826, *by Eleazer T. Fitch.* New-Haven, Treadway & Adams, pp. 46.

These Discourses are founded on Rom. v. 14; "*Sin is not imputed, when there is no law.*" The design of them is, to illustrate, establish, and apply, the following proposition; "*Sin, in every form and instance, is reducible to the act of a moral agent, in which he violates a known rule of duty.*" In this definition of sin, the author includes those of *heart and life*, of *omission and commission*, of *knowledge and ignorance*. "Sins of the *heart*, are those acts of will, which lie concealed in the breast of the moral agent,—*immanent* acts, which consist in the preference of good forbidden, to the good required to be sought; while sins of the *life* are those exercises of the will, which are expressed in external and visible conduct among men,—*imperative* acts, which command to the pursuit of chosen good the actions of the body. Sins of *omission* are those acts of the moral agent, which employ him in ways that differ from the positive requirements of duty; while those of *commission* are such as are directly prohibited by duty. Sins of *ignorance* are those acts, in which the moral agent transgresses the known obligation to acquaint himself with laws that were applicable, or some known general obligation of morality, from which he might have inferred the given law; while those of *knowledge* are the acts, in which he violates the obligation, which arises from a knowledge of the given published law itself."

With this explanation of his proposition, the author proceeds to establish it, by "proofs gathered from the *operations of our consciences;* the universal *convictions* of mankind; the *views of God*, as revealed in his law, judgment, and testimony; and from the *propriety, in the nature of things*, of charging sin and blameworthiness, on moral agents, for



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their *actions* only." In application of his subject, the author introduces the following remarks: "1. The fact, that all sin consists in the transgression of law, teaches us not to confound with *sin itself*, the *ground of its certainty*. 2. There is not a *sinful heart*, in any moral agent, *distinct from* his own *sinful choices, determinations*, or *preferences*. 3. In the connexion of Adam with his posterity, *no sin of his* is reckoned *theirs*. 4. The subject may assist us in making a right explanation of *original sin*. And 5. We learn why all sinners should be convicted of their sinfulness, blame only themselves for it, and be required to break off from it immediately by righteousness."

Having thus given the plan of Professor Fitch's Discourses, we shall extract several passages, for the purpose of exhibiting more fully his sentiments and manner. The following is from his fourth and last argument in support of his proposition, in which he insists upon the *reasonableness* of supposing that sin must lie exclusively in the wrong choices or actions of moral agents.

"Sin *must* lie, either in the *consequences* of wrong choices of the agent, or in the *causes* of them, or else in the *wrong choices themselves*. But sin cannot lie simply in the *consequences* of wrong choices, that they occasion evil to others. For although it may be true that sin does in most cases occasion evil to others, yet the sin itself is distinct from the evil flowing from it, nor does it essentially consist in its actually occasioning evil to others. For, ravenous beasts may occasion evil to others by their conduct, as well as men; and among men, it may be that the worst sins in them may be prevented from actually bringing evil on others, and their best conduct, on the other hand, (as in the administration of salutary correction,) may occasion it in a high degree.

"Nor can sin lie in the *causes* that influence an agent to sinful choices. I mean any cause which precedes in the order of nature, and renders certain the sinful determinations and choices of the agent. For although a previous choice, which was wrong, may influence an agent in making a present wrong choice, yet to make a present sin consist in its being occasioned by a previous choice which was wrong, would equally require us to make the sin of that previous choice itself, to lie, not in itself, but in some previous sinful choice of the agent which influenced him to it; and so on, till we come to the first choice or act of will in the series, which could have no act of will preceding it to constitute it sin,—so that on this position there could be no such thing as sin in the whole series of acts from first to last. Besides: many things influence an agent to a present determination of will, aside from previous determinations: things which are wholly out of his own being, and pertain wholly to the agency of others; and to make his sin lie in such a cause of his determinations, and not in his determinations themselves, would be to make that pertain to his being which did not pertain to his being.

"If then it be absurd to suppose that sin should be referred to the consequences of sinful determinations of the will, or to the influential causes, it is obvious that the sin of the agent can lie in nothing else but the wrong choices themselves, of which he is the immediate author." pp. 12, 13.

Our next extract is from the second general remark in the application, the design of which is to show that "there is *not* a sinful heart, in any moral agent, *distinct from* his own sinful *choices, determinations*, or *preferences*."

"Many entertain confused notions respecting the real nature of a sinful heart; as though it were some physical, incontrollable, source of sin, existing apart from the active agency of the being or his determinations; and to be blamed, or he to be blamed for it, as being sinful because it is so very unlovely in its nature and consequences; and because the existence of a reservoir of a different kind, that should flow out in good volitions, would be in its nature so very lovely

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and execllent; and as though the being who has such a physical, incontrollable reservoir of sin placed within him, separate, in its origin and continuance, from his own agency, had nothing to do about removing it and putting a better in its stead; but must live on, only as a passive spectator of its irresistible overflowings, and see it flow on and flow out forever.

"I do not indeed deny the propriety of using such language as a sinful heart, or sinful affections, or a sinful disposition, but of connecting with such terms the idea that the heart, to which the epithets sinful, depraved, wicked, are applied, exists in any thing apart from the active preferences of the agent himself. They are but immanent acts of the soul in man, as distinguished from those which are imperative or executive, which command the actions of the body, and are accomplished in the outward life; and they are sinful, on the same ground that outward or visible acts of the agent are, and on no other, because they are choices, or acts of the agent, in which he violates known obligation.

"Nor is there any thing in the scriptural account of the heart which should lead us to take any other view of the subject, than that which is presented to us by the subject of these discourses. The Hebrews spake of the literal heart, as the bodily organ in which the operations of the understanding and will, and the passive emotions of joy and sorrow, centred. Hence, with reference to the understanding, such expressions occur so frequently in the Old Testament as, a wise heart—wisdom of heart—an understanding heart—wise in heart—a heart to devise, on the one hand; and on the other, the foolish heart,—the heart of fools—and foolishness in the heart: and with reference to the will, such expressions as the following: a good heart—an obedient heart—a heart to do good; and an evil heart—a rebellious heart—a heart to do evil: and also with reference to the emotions of joy and sorrow, such expressions as, a sad and merry heart—a heavy and light heart—a heart of anguish and a heart of rejoicing." pp. 19, 20.

In the following passage, the author expresses his views still more clearly on the same subject.

"The restriction of the sinful heart to actual *preferences* of the agent is not only inferred from the subject of these Discourses, but is the view which is best conformed to the representations of the scriptures. For on the view that the sinful heart is but the sinful determinations of the moral agent, not only can all the expressions which speak of a heart or refer to the relation of cause and effect in the conduct of moral agents be consistently understood, but also all the requirements which they make of sinners are manifested to be just, as on no other view they could be. For the requisition laid upon the sinner to avoid sin, is but requiring him, in a present or future act of will, under his known obligations, to make such a choice as corresponds with his obligations; and the requisition laid upon him to change his heart, is, in amount, no more; but requiring the moral agent who has hitherto preferred one ultimate object of choice, now, at the present time, to prefer, instead of it, another ultimate object of choice, which is the demand of that which he has power to do, and obviously just; while an avoidance of particular sins, or a change of heart on any other view, however worthy other objects of choice might be in themselves, would be that which the sinner himself had no natural power to perform; and the demand of it be unjust." p. 22.

The following is from the closing remark of the Discourses, in which the author insists, that the view he has taken of sin brings *all the blame of it upon the sinner.*

"There is reason why all sinners should take wholly to themselves all the blame of their sin. They stand accused in their own consciences, and in the judgment of God, of choosing their good in the world, and the selfish gratification of their own appetites, and for such ends, neglecting or opposing all their high and solemn obligations to God and others. And where now shall they throw the blame? Shall they, like Adam, throw it on beings around, because they used so much influence, or permitted it to be

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used over them in regard to sin? Ah, it is true that others may have sinned, and may have sinned too with respect to them; but then, their sin is all summed up in their *own doings!* Shall they throw the blame on God, that he permits so much influence to be exerted over them in favour of sin, and uses no more himself to recall them to the way of life? Ah, it is God who follows them with entreaties and remonstrances; who removes every unfavourable influence and brings in every favourable one, that he consistently can do, to turn their feet into the way of life—but they will walk in the road to death. Whom then shall they blame for their sin but themselves; when it is summed up, simply, in their *own doings?* Every sinner, then, ought immediately and willingly to throw on himself alone, to the exclusion of every other being, all the blame of the impiety, and the rebellion, and the ingratitude, and the hardness, and the malice, involved in his many violated obligations. Let the law he has violated come home to his conscience in all its extent, in all its purity, in all its excellence; and let him, in all the revelation it makes of his guilt, throw on himself, alone, the blame." p. 33.

The leading sentiment of these Discourses is one to which we yield our most cordial assent. And although it "appears so very plain, and so very like an axiom in morals," still, as "it is denied by some, and deviated from by still more, in their explanations of kindred subjects," it was well worthy the labor of Professor Fitch to establish it, as he has here done, by plain and substantial proof. And we congratulate the lovers of what we conceive to be truth in regard to the disputed subject of *taste* and *exercises*, on their being able, henceforward, to enrol the learned Professor among their number. The exposition which he has given of sin, as being a property exclusively of moral *exercises* or *actions;* and the point, which he so satisfactorily establishes, that "there is not a sinful *heart*, in any moral agent, *distinct from* his own sinful *choices*, *determinations*, or *preferences*"—these are sufficient pledges of the correctness of his views, on the important subject to which we have here referred.

But there is another point incidentally touched in these Discourses, on which, if we understand the writer, we shall not be able so readily to agree with him. Indeed, we do not see at present how he can be made consistent with himself. On one page,* he seems "to deny that *self-determining power*" of the will, which is "the foundation of the Arminian and Pelagian errors, and the subversion of the doctrines of grace;" and yet, in several places, he represents man as "*originating*," or as being "the *efficient*" and "*immediate author*" of his actions. Now we may be charged with a want of metaphysical acuteness, but we do and must say, that if the will of man has the power of "*originating* action"—if it is "the *efficient* and *immediate author*" of its own volitions; we cannot see, why it does not *determine itself*—why it is not *self-moved*—or, in other words, why it does not possess a *self-determining power*. We shall not here go into any argument with Professor Fitch, on the subject of man's originating his own actions; but would merely say, that what we humbly conceive to be his error on this subject, we also think was a great embarrassment to him, in the composition of some parts of these Discourses. Had he carried the agency of God as far as we believe the scriptures carry it, regarding him as "*working* in us to *will* and to *do*," and as being

* See page 14.

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the grand *efficient*, not only in the natural, but in the *moral* world; he would have found less difficulty in connecting the sinful characters of men with the first sin of their first father, or in accounting for the admitted moral certainty, that all human agents will begin to act wrong.

The style of Professor Fitch, if these Discourses may be regarded as a specimen, is variable. In some parts, it is strong, expressive, and elegant; while in others, the sentences seem to us to be rather stiffly and even carelessly constructed. The Discourses bear marks of having been "written in the haste of a weekly preparation for the Sabbath," and lack, in some places, that neatness of execution, which a thorough revision would doubtless have given them. Their characteristic defect, so far as style is concerned, is—not ambiguity—but *obscurity*. The sense is given, with sufficient preciseness; but it sometimes requires close attention, not to say *study*, in order to perceive it. And the punctuation is often so irregular, as to increase the obscurity, if not, in fact, to create it.

But notwithstanding the imperfections, at which we have hinted, we regard these Discourses, on the whole, with much satisfaction. They are obviously the production of no common mind. They give a strong and generally correct view of a most important subject. Unlike the senseless and vapid productions, which are often palmed upon the world (and by popular preachers too) under the name of sermons, they are rich in thought—full of important meaning and instruction—and will well repay an attentive and repeated perusal.

# Religious Intelligence.

## *FOREIGN.*

### PROTESTANT EVANGELICAL MISSIONARY SOCIETY.—FRANCE.

THE "Society for Evangelical Missions among nations not Christian," held its third annual meeting at Paris, on the 14th of April.

After concluding his long and animating address at the opening of the meeting, the President was informed that the hall, where they were assembled, was entirely full, and great numbers were unable to enter. The Society on hearing this, removed to the Reformed Church.

From the Annual Report, it appears, that the Committee are signally devoted to the interests of the Society, and assiduous in their efforts to increase its strength and usefulness: nor are their efforts without success. Eleven new Auxiliaries were added during the year, to the thirteen previously existing. The receipts into the treasury, amounted to 34,369 francs. The Protestant clergy are greatly interested in this Society, and support it with their influence.

"Let us rejoice," say the Committee, "at seeing the pastors of our churches, every where, almost without exception, taking the lead in these religious operations, which give so much cause to bless God."

This Society has under its patronage, a Seminary for the education of missionaries, which contains six pupils, represented to be ardently devoted to the cause of missions, and assiduous in qualifying themselves to engage in it. Other young men are preparing to enter this school.

President Edwards' Tract on Union

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in Prayer for the spread of the Gospel, has been republished and circulated. The Monthly Concert for prayer is extensively regarded by the Protestant churches, and collections in aid of missions, are taken, as in this country; the poor, and children in the Sunday Schools, bring in their mites; female auxiliaries, and associations of various classes of people, are formed; and in all the movements of the Protestant churches, relative to missions, we may trace the operation of real piety; and encouraged by the rapid progress made during the last three or four years, we may hope, that the time is drawing nigh, when France will not only be evangelized itself, but when it will become a powerful ally to those nations which are engaged in sending the Gospel to the heathen.

All this feeling and these active increasing efforts are among the Protestants of France—a body of Christians, which has been struggling for existence these three centuries, and which is now depressed and overborne by the Catholics.—*Miss. Her.*

## *DOMESTIC.*

### STATE OF RELIGION.

THE prospects of the church in our land are peculiarly favorable at the present time. No year, perhaps, since the settlement of our country, has commenced with so many revivals of religion. These are not confined to one state or district. In almost every part of our land, God is raising up pious men on the spot, to elevate the standard of morals, and Christian activity; and thus is kindling lights here and there, over our extended territory, which we trust he will cause to burn brighter, and to increase until our whole land, and the hearts of all its inhabitants, are enlightened and purified by the holy influences of his Spirit.

It would occupy too much room, to give any details, or even to give a general statement of all the revivals, of which accounts are received in our weekly religious papers. While it would be delightful to rehearse the accounts of them all, it is still more delightful to know that they are too numerous to be rehearsed. A few only of great extent, or otherwise of peculiar interest, will be mentioned.

It is interesting to know that one of our southern colleges has been visited with the influences of the Holy Spirit. This has been the case with Athens College, in Georgia. This revival has extended to the inhabitants of the town, and 50 have, as is hoped, been born again. About 30 of these are students in the college. Many besides have been added to the Baptist and Methodist churches.

Washington, in that state, has also been blessed in a similar way, and about 100, besides many among the colored population, have been hopefully converted. There was much serious inquiry existing at Milledgeville while the Legislature of the state was in session at that place, and several of the members of that body were anxiously attending to the subject of religion.

At Fayetteville, N. C. 35 were added to the church within seven months. Between 50 and 100 have been added to the church in Spottsylvania, Va.

In Danville and Harrodsburgh, Ky. 100 each;—in Stanford, 20.

At Easton, Pa. there is a revival, in which it is supposed that 30 or 40 have been made new creatures in Christ. There is also a revival in Carlisle, and several of the students of Dickinson college, situated in that town, have been the subjects of it.

In Cayuga Presbytery, N. Y., nine out of the 42 churches connected with it, have been favored with the peculiar influences of the Holy Spirit; 900 have been hopefully converted, and 607 have been added to the churches.

In Oneida County, there have recently been revivals in 30 towns, and *more than three thousand* are indulging the hope that they have been reconciled to God. In Ogden more than 100 are indulging a similar hope: 56 of them are heads of families. In Ogdenburgh Presbytery, the number of converts amounts to about 500. Various other towns in the central and western part of the state, have enjoyed similar seasons of gracious visitation. In the eastern parts of the State also, there is an increased attention to the subject of religion. In Troy, Canaan, Brunswick, and New-Lebanon, there are powerful revivals of religion.

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In the vicinity of Hartford, Con there are also revivals. Within 26 miles of Hartford, including Springfield, Mass., 700 were added to the churches on the first Sabbath in January. There are revivals also in the vicinity of New London, and the most animating prospect in many other parts of the state.

In Providence, R. I. a revival has very recently begun;—and another in Plymouth, Mass. In Boston, and a considerable number of towns in its vicinity, the Holy Spirit is leading numbers to inquire anxiously what they shall do to be saved, and causing many to rejoice in hope. In addition to these, there are many towns in the counties of Worcester, Hampshire, and Berkshire, where men are pressing into the kingdom of heaven. The same is true of many towns in the state of Vermont:—in Barre, it is hoped that 200 have very recently been born again.

About thirty towns in New Hampshire are now enjoying a season of refreshing from the presence of the Lord. Most of these are in the south-eastern part of the state.

It must be obvious to all, that the Head of the church is greatly strengthening the cause of religion by these revivals. He is strengthening it in the heart of our country, and at the extremities. The number of those who pray and set a pious example, and by their daily conduct elevate the standard of morals, is greatly increased. The number of those who will contribute of their property to disseminate Bibles, and Religious Tracts, and to send preachers of the Gospel to the destitute parts of our land, and to heathen lands, and to aid every other benevolent institution, is greatly increased. Many of the subjects of these revivals are young, and not a few of them, having experienced the power and excellency of the Gospel themselves, will undoubtedly endeavor to become preachers of it to others; and to them we may look for a supply for those churches, which the death of their fathers will soon leave vacant, and to them we may look too, for heralds to carry the Gospel to the destitute parts of our country, and to all the dark places of the earth.

*Miss. Herald.*

## Obituary Notice.

### MRS. LUCINDA WRIGHT.

DIED, at *Ai-ik-hun-nuh*, in the Choctaw nation, Mrs. LUCINDA WRIGHT, the wife of Mr. David Wright, Assistant Missionary at that station. The following brief notice of her, is from the pen of Mr. Byington, whose principal residence is at Ai-ik-hun-nuh. The letter was addressed to the Corresponding Secretary.

After stating, that, early in October, he accompanied her to Mayhew, where, as her health did not improve, she remained but a short time, he proceeds:

"She came home, hoping to do something, and performed a few days' labor. But on Saturday, the 5th of November, she was severely attacked with a bilious disease. Her husband was then alone. He did that for her, which he thought most judicious; but with little, if any, effect. He sent to Mayhew for assistance, and Mr. Cushman, Dr. Hand, and Miss Burnham came. But they could not stay the arm of the Almighty. On the morning of the 13th, our dear sister died. Her remains were removed to Mayhew, where our widowed brother also went, with his two little children. Soon after the burial had taken place, the little son, who had been sick, became more unwell, with the same disease that was sent upon his mother, and on Friday, the 17th, he slept the sleep of death, and now lies near his mother's side, in the grave yard, and we hope that his spirit is with her in glory.

"You may wish to know all the particulars respecting her illness, and of her conversation as she drew near the grave. These, I trust, you will learn fully and accurately from Mr. Wright. I rejoice to say to you, however, that our sister, as we hope, was prepared, by the grace of God, to meet death. The subject of death had, for some time previous to her sickness, been a subject of familiar conversation between her and her husband.

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I remember, also, that while riding with her for the last time, we spoke of it, and I was pleased with the solemn manner in which she conversed about it. When first informed, that it was probable she could not live long, she was not much agitated. She said, it was sweet resting in the arms of everlasting love. Her mind was clear, calm, and much absorbed with the thoughts of eternity.

"I mention these things to you, that you, as well as we, may have a view of the grace of God toward her, while going down to the grave, and may be comforted, from good reasons, with the hope that she is in heaven.

"Although the church of God, looking at it as militant and triumphant, has lost nothing by this and by a thousand other deaths; although the church is safe, and can lose nothing; yet, we poor, feeble worms, feel that we have sustained a great loss. You know our situation; and you are far from being a stranger to the good character, to the many valuable qualifications, with which it pleased the Head of the church to endow our departed sister. My feelings lead me to dwell upon the memory of the dead. A grateful sense of her kindness urges me to bear testimony respecting her many labors and cares, not only for me, and the family, and the various friends who called on us; but also for the heathen; much did she do for the sick and wounded in this village; and much did she do to teach the young women around us to read, and write, &c. I think, sir, I can say, that, during all the summer past, she had a growing love for her work, and for her Saviour; and felt, that this land was her home, —at least, more so than any other place."

Mr. Byington adds concerning her, in the conclusion of his letter, as follows:

"Our departed friend had, in early life, been favored with a good education. Her mind was well stored with information, which she had gained from books and observation. She possessed, in no common degree—what some are denied—good common sense, and sound judgment. Her constitution, moreover, was excellent.—While we thought that *others* might soon die, we did not feel, as we ought, the sovereign right of God to take whom he would."

*Miss. Herald.*

## Ordinations and Installations.

Ordained at Brookline, N. H. as Pastor of the Congregational Church, Rev. JACOB HOLT. Sermon by Rev. H. Moore, of Milford.

In Amsterdam, N. Y. Mr. SETH SMALLEY; and at Madrid, N. Y. Mr. SILAS PRATT; both to the work of the gospel ministry in the Baptist Connexion.

Installed, at Peterborough, N. H. Rev. PETER HOLT, over the Presbyterian Church and Society in Peterborough and Greenfield. Sermon by Rev. Mr. Bradford, of New Boston.

*Feb.* 4,—Rev. RUSSELL JENNINGS was ordained as Pastor of the Baptist Church in Vernon, Con. Sermon by Rev. F. Wightman of Middletown.

*Feb.* 7,—Mr. LEMUEL HALL and Mr. JOSEPH FIELD were ordained Evangelists, at Parishville, St. Lawrence county, N. Y. Sermon by Rev. Mr. Hoyt, of Potsdam.

*Feb.* 21,—Rev. CHARLES L. COOK was ordained Pastor of the Baptist Church in Hanson, Ms. Sermon by Rev. B. C. Grafton, of Plymouth.

*Feb.* 21,—Rev. GEORGE R. RUDD, was ordained and installed Pastor over the Presbyterian Church in Scipio, N. Y. Sermon by Rev. Dr. Perrin, Professor in the Theological Seminary, Auburn.

*Feb.* 21,—Rev. WILLIAM PHILLIPS was ordained over the Baptist Church in Attleborough, Ms. Sermon by Rev. David Benedict, of Pawtucket.

*Feb.* 22,—Rev. JOHN BARRETT was ordained to the work of the ministry, in Mesopotamia, Trumbull Co. Ohio. Sermon by Rev. Luther Humphrey.

*Feb.* 28,—Rev. President HUMPHREY was installed Pastor of the College Church at Amherst, Mass.

*Feb.* 28,—Mr. CALEB STETSON was ordained Pastor of the Unitarian Church in Medford, Ms.

*Feb.* 23,—Rev. WILLIAM R. GOLD was installed as Pastor of the Congregational Church in Torrington, Con. Sermon by Rev. Mr. Hart, of Plymouth.

*March* 7,—Rev. WILLIAM W. HUNT was ordained Pastor of the Union Congregational Church and Society in Amherst, Ms. Sermon by Rev. Alfred Ely, of Monson.

*March* 7,—Rev. ORA PEARSON was ordained over the Congregational Church and Society in Kingston, N. H. Sermon by Rev. Mr. Ingraham, of Bradford, Ms.

*March* 21,—Rev. SAMUEL SPRING was installed Pastor of the North Ecclesiastical Church and Society in Hartford, Con. Sermon by Rev. Dr. Spring, of New-York.

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THE

# CHRISTIAN MAGAZINE.

BY MEMBERS OF MENDON ASSOCIATION.

Vol. IV. MAY, 1827. No. 5.

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1. THE CHRISTIAN MAGAZINE shall contain 32 octavo pages, be executed as it respects type and paper in the style of the Christian Spectator, and afforded to subscribers at $1,50 a volume, payable in advance; or $2 paid at the end of six months.

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FOR THE PROPRIETORS.

1827.

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THE

# CHRISTIAN MAGAZINE.

VOL. IV. MAY, 1827. No. 5.

For the Christian Magazine.

## SELF-EXAMINATION.

THAT Christians know themselves, is a duty plainly taught in the Holy Scriptures. On a proper discharge of that duty they are dependent, in no small degree, for that consistency of character with which their happiness, respectablity and usefulness are intimately connected. It is impossible for them to know themselves without self-examination. Hence they are frequently directed to examine themselves. To assist them in the important exercise, the following remarks are offered to their serious consideration.

Christians should appoint certain times for examining themselves. Every person who pursues his employment in a profitable manner, pursues it systematically. Men of the world, who are successful in their respective occupations, are careful to plan their work. To different kinds of business they assign different portions of time. By making and observing proper appointments, their business proceeds in a regular train —one kind does not interfere with another. If the farmer, the mechanic, the merchant, or the student, enters on business without making previous arragements and appointing different portions of time to different objects of attention, he is always hurried and always complaining of the want of time. At no time is he prepared to do what ought then to be done. And what he is actually engaged in performing, is attended to with much regret, because it ought to have been attended to at a former period. Those who conduct in such a manner are always behind, instead of being before, their work. They labor hard, and have but little satisfaction in their labor. The Christian has his duties to perform, and has time sufficient for performing them. But unless he makes his arrangements, and by previous appointments sets apart certain portions of time for certain duties, one duty will clash with another, and no one will be discharged either faithfully or profitably. As Christians have their time appointed for attending public worship and the ordinance of the Lord's Supper, so they should appoint certain times for reading the Scriptures, for family prayer, for secret prayer, and for self-examination. All these exercises are duties;—all require time; and it is exceedingly desirable that they all be performed at the time previously appointed and set apart for the purpose. Christians should be economical of their time, and by a due economy of it, every duty may be performed seasonably and profitably.

Christians should firmly resolve to examine themselves at the time previously appointed. Self-examination is a work very difficult, demanding the utmost de-



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cision and perseverance. A mere wish, a vague determination to perform it is not sufficient. From a work so difficult, requiring such abstraction from the world and such intense thoughts, Christians are ready to excuse themselves, and consequently to attend to every plea that may be suggested for omitting it. But if self-examination is really a duty at the time previously designated for performing it, all reasons, and pleas, and excuses for omitting or deferring it, should then be treated as mere idle suggestions—they should be immediately repelled. Christians should view the work in its true light, regard it in all its weight and importance, and summon up all the energies of their minds to aid them in accomplishing it. Their determination to enter upon it, and to complete it, at the proper time, must be deliberate, fixed and unyielding.

In examining themselves, Christians should confine their attention wholly to themselves. And in order to this, they must entirely withdraw their minds from all external objects. It is their duty, sometimes, to attend to external objects. It is right then to withdraw their attention from themselves and fix it exclusively on objects of external sense. But it is not their duty to attend to such objects when it is their duty to attend to themselves. Therefore they must withdraw their attention completely from all such objects, when duty calls them to engage in the important work of self-examination. As the duty of examining themselves demands their undivided attention, they must, while engaged in performing it, be blind to every object of the eye, deaf to every object of the ear, and perfectly insensible to objects of every other sense. Sometimes it is their duty to attend to literary, scientific, and other interesting subjects. But when it is their duty to examine themselves, it is not their duty to attend to any such subjects. An attention to them is wholly incompatible with present duty. It requires great vigor of mind to repel every intruding thought which may be suggested by the habits of association, by our wicked hearts, and by the great adversary of souls, while we are engaged in examining ourselves. But this must be done; or, in consequence of a divided attention, the work of self-examination will be superficial and unprofitable.

Christians should proceed in examining themselves, critically and impartially. The object of the exercise is to know themselves. It is desirable that they form a correct idea, not merely of their talents and improvements, but of their hearts and lives. They should ascertain the nature of the designs which they form, the affections which they habitually cherish, and the motives from which they habitually act. They must, therefore, discriminate between holy and unholy designs, between holy and unholy affections, and between holy and unholy motives. All this is necessary in order to be critical in the examination. And unless the examination is critical, it can secure no valuable object. But what requires the greatest effort is to perform the work with impartiality. Christians while in this life are very imperfect. Partiality for self, or a desponding disposition, may warp their judgment, and lead them into error. But it is their duty and interest, when examining themselves, not

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only to perceive but to acknowledge things to be just as they are. They should discern the sinful affections of their hearts, acknowledge them to be sinful, and feel towards them just as they ought to feel towards such affections in others. They should discern the benevolent affections of their hearts and acknowledge them to be benevolent and feel all that complacency in them which they ought to feel in the holy and benevolent affections of others. Let them never put light for darkness nor darkness for light, sweet for bitter nor bitter for sweet. While they discern and approve whatever is good in their hearts, let them as readily discern and condemn whatever is wrong.

Christians should examine themselves prayerfully. While employed in the exercise, they ought always to feel that they are immediately under the eye of God, and that he has a clear and perfect view of all the affections and exercises of their hearts. And though they may design to be critical and impartial in examining themselves; yet knowing the deceitfulness of their own hearts, they have no reason to be satisfied with what they do themselves in the very trying and difficult work. Hence they have alway reason for adopting the prayer of the Psalmist, "Examine me, O Lord, and prove me; try my reigns and my heart. Search me, O God, and know my heart, try me and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting." As Christians, in the serious work of examination, desire to know what they are, it is very natural for them to feel their dependance on God for such important knowledge, and as proper to implore with holy importunity, his assistance in obtaining it. While examining themselves, they are performing a very solemn office—they are alone with God and their own hearts, sitting in judgment upon themselves for eternity. Let them fervently pray for the aid of that Being who will review all their decisions in the presence of the whole universe. SOLUS.

From the Evangelist.

## WRONG VIEWS OF THE GLORY OF GOD.

IT is a common art of the advocates of error, and perhaps the one of all others which they most successfully practice, to pervert the language of scripture, and then appropriate it to their own use. Having taken a scripture phrase, and attached to it such a meaning as suits their purposes, they pass it off upon the credulous as Bible truth; and then bring to its support abundance of scripture testimony, wrested in the same way, which has the appearance, and nothing but the appearance, of giving countenance to their scheme. In this way it happens, that the advocates of error use much of the same language which is used by the friends of truth, and lead many to think that they do believe and teach a great deal of truth; so that some well meaning people, who intend to take the Bible for their guide, are led to think favorably of their sentiments in general, and to suppose that the difference between them and the friends of truth is not very essential, and it may be, to conclude, that one believes only a litle more than the other. Now, this is often the very thing the advocates of error wish peo-

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ple to believe, at first, in order to gain their confidence, and prepare the way for their real sentiments to be insinuated into the mind, without creating an alarm, which might defeat their designs. And such is the view which the scripture gives us of the arts of deceivers and seducers. They are represented as *creeping* into houses, *privily* bringing in damnable heresies, using *feigned* words, creeping in *unawares*, sowing tares while men *sleep*, and practising *cunning craftiness* whereby they lie in wait to *deceive*. And Christians are warned to beware of these arts of deceivers, that they be not led away with the error of the wicked, and fall from their own steadfastness.

Such terms as *total depravity*, *regeneration*, *divine sovereignty*, *election*, and *reprobation*, commonly convey to the minds of those who have been accustomed to their use among Calvinists, an idea that the person who uses them must be, nearly, if not quite, Calvinistic in sentiment. But it is a fact, which ought to be more extensively understood than it is, that these terms are used occasionally, and some of them frequently, by men who reject, and labor unceasingly to destroy, every doctrine which Calvinists use them to express. This fact can be easily ascertained by asking any such man to explain what he means by these terms, if he will but be frank in his explanation. The term *regeneration*, for instance, is used by all who profess to believe the Bible, because it is a scripture term. One means by it a physical change, wrought in the soul by divine power, in which the creature is wholly passive, and which *enables* him to love God. Another means by it a moral change, in the affections only, wrought by divine power, but one in which the creature is active, and begins to love God. Another means, the removal of the burden of guilt, by an assurance of pardon. Another means, the removal of the fear of punishment, by embracing the doctrine that all will be saved. Another means, water baptism, by which the relations of the individual are changed, and he is brought into connexion with the visible church. Another means, that change which a heathen experiences in becoming convinced of the truth of the Christian religion. In all these senses, and perhaps more, the term *regeneration* is explained, and used, by different classes of people who call themselves Christians. It is, therefore, ascertaining nothing, as to a man's views of scripture truth, to hear him say, he believes the doctrine of regeneration. He may say this, and speak largely of the importance of this great Bible doctrine, and urge it upon his hearers, and insist upon the necessity of being born again, in order to enter the kingdom of God, and quote a multitude of passages of scripture in support of it; and after all, not let us know, unless he gives us some explanation, whether he is a Calvinist, an Arminian, an Antinomian, an Arian, a Socinian, a Swedenborgian, or a Universalist. And probably, if he has a design to deceive us, he will use such terms as we do, without a particular explanation of them; and represent the difference between him and us, as not very essential, till he gains our confidence, and prepares the way to instil his poison by degrees, in a covert manner, till the whole mass is corrupted.

The great point of distinction between the true and the *false* in

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experimental religion, is, that true religion consists in disinterested affection, and all false religion consists in selfishness. Many of the advocates of error, however, have thought it expedient to assent to this statement, and by attaching such a sense to the terms *disinterested* and *selfish* as to accommodate them to their own views, pretend to make disinterested, universal, and impartial benevolence, the ground on which they build their whole system. With them, happiness is the only thing worthy of regard, for its own sake, and actions are esteemed good or bad, only as they tend to promote or hinder the greatest degree of happiness. And their idea of the goodness of God, is, that he places his happiness in promoting, as far as in his power, the highest happiness of his creatures. They reject the idea that holiness and sin are good and evil, in their own nature, aside from their tendency, and that holiness is more desirable than happiness, and sin more hateful than misery. And in this way, they give such a sense to the terms *disinterested* and *selfish*, as takes away the offence of the cross, and renders them agreeable to the feelings of the natural heart.

The advocates of truth have been in the habit of endeavoring to guard their hearers against trusting in any selfish experience, and of trying to teach them how to distinguish between true and false religion, whether in themselves or others. And it has, perhaps, been generally thought a sufficient guard against selfishness, to enjoin it upon their hearers to make the *glory of God* their supreme object. They have repeated the injunction of the apostle, "whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." They have taught, that we must, in our prayers, ask God to do that which is most for his glory; that we must, in seeking our own salvation, have an ultimate and supreme regard to the glory of God in it; and that, in praying for, and seeking to promote, the salvation of others, we must have our views directed to the glory of God, as the principal thing. And they have, perhaps, generally thought, that such injunctions were a sufficient guard against that selfishness which is so natural to man.

But the great adversary is fruitful in expedients. He can transform himself into an angel of light; and it is no great thing if his ministers also can transform themselves after the same example. It is too plainly taught in the scriptures, that we must make the glory of God our supreme object, to render it prudent for the advocates of error to deny it. The great thing to be accomplished by them, in order to favour their cause, is, to find out some way of evading it, and of turning this scripture language to the advancement of their own schemes. If they can find out any method of giving a selfish turn to this phrase, and of attaching some meaning to it that is agreeable to the natural heart, they can then make as free a use of it as the friends of truth do, and gain an important advantage by it.

And this way, I think has been found out. The glory of God consists in his goodness. His natural perfections, his infinite knowledge, almighty power, and universal presence, would be objects of terror, if not under the direction of infinite goodness. The goodness of God comprehends all his moral perfections. His mer-

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cy, his truth, his justice, his faithfulness, &c. are only different modifications of his goodness. Goodness is disinterested, universal, and impartial benevolence; or, in other words, it is regarding every being and every object according to its real worth.

Now, let it be taken for granted, that happiness is the greatest good; that God finds his happiness only in communicating happiness to others; that the only object he could have in making creatures, was, to exercise his goodness in communicating happiness to them; and it is easy to come to the conclusion, that, since the glory of God consists in his goodness, the highest glory of God is promoted by securing the highest happiness of his creatures, and by nothing else. This view of the glory of God is entirely agreeable to the natural temper of mankind. That temper is to seek their own happiness; and it leads them to love all those who appear to them to be desirous of securing it, and ready to do all they can to accomplish that end. And they are highly pleased, to have a being of infinite knowledge and almighty power, engaged, with all his heart, in endeavoring to secure that which they most of all desire. And if they can thus identify the glory of God with their own happiness, they are quite willing to adopt the language of scripture, and profess to do all to the glory of God, understanding it, as they do, to mean that which is inseparable from their own highest happiness. This, if I understand them, and I believe I do, is the view which Universalists take of the glory of God, and the view which Arminians take of it, and the view which many among Calvinists take of it, who, perhaps without being conscious of it, are inclined to mingle a great deal of Arminianism with what Calvinistic sentiments they embrace. The difference between Arminians and Universalists on the question whether all men will be saved, grows out of a different view of man's free agency, and the consistency of it with God's inclining the heart; and not out of any difference in their views of the glory of God. And the difference between those Universalists who hold to a limited punishment after death, and those who deny any, does not arise from any difference in their views of the glory of God. And perhaps the difference between both of these, and some professed Calvinists, arises from something else too, and not from any difference in this respect. It being taken for granted that the glory of God requires him to make all his creatures as happy as he can, some conclude that he can and will make them all happy immediately after death; others conclude that he must punish some for a season, before he can make them happy; others conclude that he does all he consistently can to make all happy, but that, through their own perverseness, their happiness is lost, contrary to his wish, and contrary to what his highest glory requires, so that there is a loss of glory to him by that means.

I spoke of this selfish view of the glory of God as having been found out, by the advocates of error. But it is not a recent discovery. I remember reading, many years ago, in a book which was thought to be Calvinistic, an account of the process of regeneration, which made the great work of the Holy Spirit to be performed upon the understanding, enlightening it to see the true character of God, upon which the

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heart was represented as coming right of course. I suppose this view of the glory of God was the foundation of it. As soon as any selfish creature views God as seeking his happiness, in a way that is agreeable to him, and doing all he can to promote it, he will love him of course. The same view of it, in substance, I once obtained from a Swedenborgian book, where the atonement was represented as the same with reconciliation, and the design of Christ's coming into the world was represented to be to reconcile men to God, by bringing God so near that they could see him in his true light, when they would love him of course. An Arminian preacher told me, fourteen years ago, that he thought God was more glorified in the salvation of a sinner than he was in his destruction, because both mercy and justice appeared in his salvation, while justice alone appeared in his destruction. And I understood it to be grounded on the same view of the glory of God. He thought the justice of God sufficiently manifested in the atonement, and that if all men would consent to be saved, God would be much more glorified than he is now, while many, by withholding their consent, disappoint his wishes. It is a maxim with both classes of Universalists, that the only design of God's punishing sin, is, to do good to creatures; and hence, some of them think that all are sufficiently punished in this life to answer that end; and others think that some of the worst need a limited punishment hereafter, in order to secure the good of creatures most effectually.

That which makes all these schemes acceptable to the natural heart, is, that they all identify the glory of God with the happiness of the creature; and thus make it coincide with perfect selfishness. And the radical error in them all, is, that happiness is considered the only thing desirable for its own sake, and holiness is only considered desirable because of its tendency to happiness; whereas the truth is, that holiness is a good in itself, and a greater good than happiness, and sin is an evil in itself, and a greater evil than misery; and the highest glory of God consists in the most perfect exercise and display of all his perfections. It is plain, that his grace and mercy could have had no opportunity to be exercised and displayed, if there had not been guilty and miserable creatures, on whom to bestow favors. And it is equally plain, that his vindictive justice could have had no opportunity to be exercised or displayed, if there had been no guilty creatures to punish, according to their deserts. If the highest glory of God consists in the most perfect exercise and display of all his perfections, it is plain, then, that the highest glory of God required the existence of a world of sinners, of whom some shall be saved, and some lost; and his wisdom and sovereignty are exercised in determining how many of each, and who shall compose each class. If all should be lost, mercy would not have its perfect exercise; and if all were saved, justice would not have its perfect exercise. By the most perfect exercise of the divine perfections, is meant, such a harmonious exercise of the whole, as furnishes the most perfect gratification of the whole, and shows the beauty of the whole to the best advantage. If mercy were to be exercised in saving all, it may be that more

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mercy would be exercised than is in saving a part, though I am not certain of that; but it is plain, that in that case, justice could not be exercised towards any, except for a limited time. If justice were exercised in punishing all for ever, it may be that more justice would be exercised than is in punishing a part; but, in that case, mercy could not be exercised towards any, except for a limited time. The most perfect exercise of each, is that exercise of one in harmony with another, which affords the most perfect gratification, and the most beautiful display of the whole.

I know it is said, that justice had its perfect exercise and display in the sufferings of Christ; and that it is not necessary that any should be lost, in order to the glory of that attribute. If this is true, then it follows inevitably that all must be saved; for if the glory of the divine justice does not require their destruction, the glory of the divine mercy does require their salvation; and the highest glory of God will be sacrificed, if they are not saved. Will it be said, that some must be for ever punished, in order to keep holy beings from falling? I have no doubt that is one purpose it answers; but, if that were all, and the sufferings of Christ furnished the most perfect display of vindictive justice, I should think it quite unnecessary that any should be punished for ever merely to keep others from falling. God could incline their hearts to obedience; and if they wanted motives, they might find them, in that case, in the sufferings of Christ. It is not true, however, that the sufferings of Christ did furnish any exercise of vindictive justice. Vindictive justice is exercised only in punishing the guilty. Christ was not guilty. He suffered the just for the unjust. His sufferings, voluntarily endured for sinful men, furnished a sufficient ground for the offer of mercy to them, and a sufficient security that when pardon should be bestowed upon the penitent for the sake of his atonement, none should take encouragement from that to commit sin in the hope of pardon without an atonement. But his sufferings were not the evil threatened in the law to those who transgressed. That evil was eternal death; and he did not suffer eternal death. He did not suffer the punishment which was due to sinful men; that punishment is *remitted* to such as believe in Christ. His sufferings furnished no exercise of vindictive justice, but only of *public* justice. By them God secured the honor of his government, and showed how he could be just to himself, while forgiving sin. Vindictive justice will have no exercise, except in the sufferings of this life, if all men are saved. Or, it will have but a temporary exercise, if some endure a limited punishment after death, and then go to heaven.

And I would ask any who adopt the opinion that the justice of God had its perfect exercise and display in the sufferings of Christ, so that it is not necessary that any should be lost in order to the glory of that attribute, why, on the same principles, it may not be concluded, that the mercy of God had its most perfect exercise and display in the sufferings of Christ, so that it is not necessary that any should be saved in order to the glory of that attribute? If, according to Arminians, God cannot incline the hearts of men, consistently with their free agency, and many by withholding

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their consent to the offers of the gospel, disappoint God's wishes, what security is there, that it shall not be so with all? And if it should chance to be so with all, would it not still be true that there was mercy in the gift of Christ, and in the offer of pardon? And if it was mercy to provide a Saviour and offer pardon, why ought not that mercy to be estimated by the disposition God manifests in the offer, and the greatness of the good offered, though it be rejected? And as that mercy is infinite, why is not infinite mercy exercised and displayed in these provisions, although, after all, men should universally reject the offer, and none should ever be saved? It appears to me that this reasoning has a much better foundation than that which relates to the display of the divine justice in the sufferings of Christ; for here the same attribute is really exercised, that is, in the salvation of a sinner; while in the other case, it is not the same, it being public justice, and not vindictive justice. Mercy is also exercised in sparing sinners from day to day, and in bestowing favors upon them while here; and it would have a temporary exercise after death, if some men were taken to heaven for a time, long enough to reward them for all their acts of obedience, and should then be sent to hell, to suffer the punishment they deserve.

If we look at the sufferings of Christ, then, and the consequent offer of pardon, there is, at least, as much ground to say, that they furnished the most perfect exercise and display of mercy, as of justice; and I think much more ground to say it. And if we look at them merely, we have as much reason to believe that all will be lost, as that all will be saved. And if we look at the mercy and the justice displayed in the enjoyments and sufferings of guilty men in this life, there is, at least, as much mercy exercised as there is justice; and from them alone we have as much reason to infer universal damnation as universal salvation. And if we look at the exercise of mercy and justice beyond the grave, we have as much reason to expect that some will go to heaven for a limited time, and then be sent to hell, as we have to expect that some will be sent to hell for a limited time, and then be taken to heaven. And if we look at the mercy displayed in the atonement, and offer of pardon, and consider how great a portion of the punishment which the sinner will endure will be for rejecting that mercy, and how the value of that mercy will be shown by the punishment which will be inflicted for rejecting it, there will appear to be, at least, as much ground for saying, that both mercy and justice are glorified in the destruction of a sinner, as there is for saying, that both mercy and justice are glorified in his salvation.

But, it may still be asked, whether God is not more glorified in the salvation of a sinner, than he is in his destruction? If the meaning of this question is, whether God is not more glorified in the salvation of Paul, than he would have been in his destruction; I answer, yes: and the only reason I have to think so, is, that God has actually saved him; and I believe he always does that which is most for his glory. And, on the same ground, I should affirm, that God is more glorified



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in the destruction of Judas, than he would have been in his salvation, because he has actually destroyed him. If the meaning is, whether God is not more glorified in the salvation of Paul, than he is in the destruction of Judas, I answer, I cannot tell; I have no means of knowing. It depends upon the degree of mercy exercised in saving the one, and the degree of justice exercised in punishing the other. And that depends on the degree of guilt which is pardoned in the one case, and punished in the other; and that depends on the relative capacities and opportunities and advantages of the two men, concerning which my information is too defective to warrant an opinion. If the meaning is, whether God is not more glorified in the salvation of one, than he is in the destruction of another, whose degree of guilt is the same, and whose capacities for enjoyment and suffering are the same; I cannot tell; and I can think of no use it would be to me to know, if I could. Were I disposed to form an opinion from the scanty view I can obtain of the subject, I should be inclined to think he must be more glorified in the one he destroys, in order to have a sufficient motive for destroying him. For, if the degrees of glory to God were equal, and the effect upon other creatures were equal, the good of the individual would turn the scale in favor of his salvation. But, I cannot tell whether any such case ever occurs. If the meaning is, whether, if we take an individual sinner who is now alive, and unconverted, we have not reason to believe that God would be more glorified in saving, than he would be in destroying him; I answer, no; we have no reason to believe so. For, if we had, we should have the same reason to believe that God will save him; since he will certainly do that which is most for his glory: and we have no information beforehand, with respect to the sinners around us, which it is most for his glory to save, and which it is most for his glory to destroy.

It may still be asked, how God can be glorified in the destruction of a sinner? The answer has been substantially given already. The highest glory of God requires the most perfect exercise of his justice, as well as of his mercy? Justice is as essential an attribute of God, as mercy is; and it is too much for sinful creatures to say, that it is not in itself as glorious an attribute, and that it is not as desirable that it should have its perfect exercise. Indeed, I can see no reason why any should think it less glorious than mercy, unless it is because they are selfish creatures, and regard their own happiness more than the glory of God. It is perfectly [illegible] that such should be particularly displeased with that part of the divine character, which they fear will require the sacrifice of all that they value. But holy beings *must* love the vindictive justice of God. None can be holy, who do not. It must appear an amiable attribute in their eyes. For it is the very nature of holiness to hate sin. And the punishments which God inflicts upon the wicked, in the exercise of his vindictive justice, are nothing but the proper tokens of his disapprobation of them for their wicked conduct. If there were but one creature in the universe, and he a sinner, it would be inseparable from the holy nature of God to disapprove of that sin-

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ful creature; and the honor of God would require, that he should let that creature know his disapprobation, by proper tokens, that he might not vainly think God was altogether such an one as himself. If holiness is beautiful, then hatred of sin is equally beautiful; and it is beautiful to have it manifested by proper tokens; and all who love holiness must desire to see it done. And as long as holiness shall appear beautiful, in the eyes of the holy inhabitants of heaven, it will appear desirable to them to have God continue the tokens of his disapprobation of sin, by the everlasting exercise of his vindictive justice upon the workers of iniquity. And it ought not to be forgotten, that the value which God puts upon the mercy of the gospel, which sinners reject, will be clearly seen in the punishment which they endure for that rejection. Nor ought it to be overlooked that there is another good end which will be answered by the everlasting punishment of the wicked. It is difficult to conceive how the greatness of the grace and mercy of God towards them that are saved should be seen, in the clearest light, without a living example before the eyes of all intelligent beings of what they deserved, and from what divine grace and mercy have delivered them. The endless punishment of the wicked will furnish such an example. And while all holy beings shall go forth, and look upon the carcasses of the men that have transgressed against the Lord, while their worm dieth not, and their fire is not quenched, and they are an abhorring unto all good beings, they will return with higher views of the grace of God towards the redeemed, and be prepared to sing with higher notes the wonders of redeeming love.

If these observations should help any to see, that the glory of God requires the destruction of some, as really as it does the salvation of others, and guard them against that representation of the glory of God which is the high road to Universalism, and which has been evidently contrived to suit the selfish feelings of the wicked, the object of my labor will be attained.

CALVIN.

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For the Christian Magazine.

## REMARKS UPON "INDISCRETION IN THE PULPIT," AND "DANGEROUS CONSEQUENCES OF OVER-STATEMENTS."

*Messrs. Editors*,—Will you allow me to make a few remarks upon two pieces in your Magazine for February, with the titles given above. The general remark, which I have to make respecting the piece entitled "*Indiscretion in the Pulpit*," is, that it is very *indiscreetly* written. I cannot say, that it does not contain many very timely and important truths, nor that there is much in it, which is absolutely false. But this I do say, and I shall attempt to make it appear, that many of the observations of the writer, if not themselves false, are so illustrated as to make a decidedly false and dangerous impression. I shall confine my remarks to three of his general observations.

1. "*Preachers are indiscreet who practise upon theories adopted without sufficient examination.*" This is a declaration which, I presume, no sober man ever doubted; and which might have been illustra-

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ted, so as to have made a deep and salutary impression upon your readers, without the trouble of "transferring any of them across the Atlantic, to North Britain, or to past ages;" or, without using one half of the blazing figures, and extravagant expressions with which his communication abounds. But I have nothing to do with the *style* of this writer. My objection is to the representation of the principles and conduct of those who are supposed "to practise upon theories adopted without sufficient examination." After having introduced to our notice a celebrated character, whose novel principles "are adopted by many imitators," he says, "One of them, for instance is, that '*all sinners are alike, and must therefore be treated alike.*' As a consequence, no regard is paid to age, circumstances, or education. All sinners alike! True, there are points, in which, the simpleton resembles the philosopher; the speechless infant, the man of grey hairs. But suppose it, therefore, to be adopted as a principle, that the same language must be spoken, to the young, and the old, the beggar, and the noble. The theory cannot sustain a moment's scrutiny. It has appendages however. It is found, in one case, that conviction is produced by exciting the angry passions; that depravity is diclosed, by calling it forth, in the most violent indignation; and what follows? This mode of convicting sinners is adopted as a universal principle."

Now, Messrs. Editors, this appears to me like an "*overstatement*," which betrays great "*indiscretion.*" For in the *first* place, some of the principles which the writer condemns are not such as are adopted without sufficient examination. The principle for instance, "*that all sinners are alike*," understood as is by those who use this phrase ology, and, indeed, by those generally who *hear* it used, is not a false principle, but a fundamental doctrine of the Gospel. They are all alike "dead in trespasses and sins." "As face answereth to face in water, so the heart of man to man." Nor is it a false principle that all sinners are to be, in *some* respects, treated alike, and no body ever yet supposed, that they were to be treated alike in *all* respects. They are to be treated alike, in those respects, in which they are alike. As they are all alike "dead in trespasses and sins," they are all to be plainly told that this is their state, and all exhorted to repent and believe the Gospel, and all assured that unless they do these things, they cannot be saved. If the writer does not mean by those who teach that all sinners are alike those who hold that [illegible] alike, and are to be treated alike in the particular respects abovementioned, he is very unfortunate, not to say "*indiscreet*," in the use of his language; for as this is the only class that think or say, that all sinners are alike, his readers must of course understand him to mean these. And if he does mean these, he reproaches those with adopting theories without sufficient examination, who are preaching the plain truths of the Gospel.

In the *second* place, the *consequences* which he names, do not follow from the principles adopted. After having named the principle adopted by some, that "*all sinners are alike*," and must, therefore, be treated alike, he

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adds, "As a consequence no regard is paid to age, circumstances, or education. All sinners are alike! True, there are points in which the simpleton resembles the philosopher; the speechless infant, the man of grey hairs. But suppose it, therefore, to be adopted as a principle, that the same language must be spoken to the young, and to the old, the beggar, and the noble. The theory cannot sustain a moment's scrutiny." But I ask, is it true that those who believe that all sinners are alike "dead in trespasses and sins," and are all to be told that this is their condition, and all exhorted to repent and believe the Gospel, and all assured that unless they do these things, they cannot be saved, pay "no regard to age, circumstances, or education?" Do they use the same language in addressing "the young, and the old, the beggar, and the noble?" I need only ask these questions. Every well informed reader knows that they must be answered in the negative. If among this class, there have been instances in which due respect has not been paid to age and rank, it is nothing more than is true of every other class of men. And for an individual to cast the reproach of an indiscretion, committed by a few, upon the whole class to which they belong, is not merely an "indiscretion,"—"it is an overstatement," or in plainer language still, it is a slander.

In the above quotation, the writer says, "It is found, in one case, that conviction is produced by exciting the angry passions; that depravity is disclosed by calling it forth, in the most violent indignation; and what follows? *This mode of convicting sinners, is adopted as an* UNIVERSAL PRINCIPLE!!" If this writer has known an *individual* who has attempted "to produce conviction by exciting the angry passions," he cannot have known many who have done it. But whether he have known many or few, to say that this is adopted as a universal principle by those who believe, that all sinners are alike, is an "*indiscretion*" fully equal to any which he condemns. Had he been declaiming in a fourth of July oration, or writing a warm political essay, such exaggeration might have admitted of an apology; but in a religious communication, designed as a caution against indiscretions in the pulpit, it is intolerable.

2. *It is indiscreet to adopt the controversial method of preaching.*" Here the reader will notice that the controversial method of preaching is condemned without qualification. But it seems that the writer was aware that he could not easily sustain so broad an assertion against the known precepts and practise of the Apostles; and in his illustration condemns only the practise of preaching so as to evince "a *delight* in the spirit of controversy." The first sentence after the assertion above stated is the following. "It is *always* important to contend earnestly for the faith, and *sometimes* to declare open war with its opposers; but even this may be accomplished, without evincing a *delight* in the spirit of controversy." And all which he afterwards says, under this head, appears designed to show, that ministers ought not to contend for the sake of contending, or with a spirit which *delights* in controversy. Now all this is readily admitted to be true, and important; but the writer ought to have known, that it does

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nothing toward sustaining his general proposition. This is, "It is indiscreet to adopt the controversial method of preaching." But cannot the controversial method of preaching be adopted, when occasion requires, without evincing a "*delight*" in controversy? Cannot a preacher of the Gospel, in imitation of Paul, state the errors which are prevailing, and refute them, and appear not to delight "in prostrating an adversary," but in vindicating the cause of truth? Can he not state and refute *real* errors, without creating imaginary differences by means "of paradoxical expressions," and misrepresentation? And in this way, may not the minds of his hearers be fixed in truth, instead of error, "as lasting as their earthly existence, and which shall be perpetuated by future generations?" If the controversial method of preaching, is not to be adopted, how, I ask, can a minister of the Gospel "*contend* earnestly for the faith once delivered to the saints?" There is no contention in merely preaching the truth, without opposing error; and there is no contention in reasoning in support of truth, if it be so managed as not to have any designed or perceptible bearing upon the errors of an opponent. To pretend to preach the Gospel faithfully, at all times and places, without controversy, is to pretend "to be wise above what is written," and actually to attempt what has been a thousand times proved to be an impossibility. I do not wish to see a minister of the Gospel always aiming directly at his opponents in his sermons. Much less do I wish ever to see him actuated, by the love of controversy. But I do love to see him always *ready*, as well as able, to maintain the truth against the objections of its adversaries, and, if possible, "to stop the mouths of gainsayers." Such a practise is authorized, not only by the precepts of Scripture, but by the example of all the prophets, and apostles, and I may add, of all the ministers of the Gospel in every age, who have been distinguished for their success in propagating truth, and arresting the progress of error.

The assertion of your correspondent that "it is indiscreet *to* adopt the controversial method of preaching," is very *untimely*. If there are times when "it is indiscreet to adopt the controversial method of preaching," it certainly is not wise to say much about this in public, at a time when ministers are generally erring on the other hand. Now "the controversial method of preaching," is not the fault of the present day. On the contrary, where there is one that errs in this respect, there are five that preach in so loose, and general a manner, as to leave [illegible] tudes in doubt, whether [illegible] agree with, or differ from, their opponents. The times now require, that the war should be carried to the enemy's camp. The advocates of error have taken refuge in lies, and entrenched themselves in strong holds. It is necessary for the friends of truth now to act on the offensive as well as defensive, and with a boldness and determination which is seen to be resistless, to attack their refuges of lies, and drive them from their strong holds. If they would arise as one man, and gird on the sword of the spirit, and wield it dexterously, and with a becoming valour, the enemies of the truth would be driven from the field. It is not

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because the enemies of the truth, have more talents, or learning, or a better cause, than its friends, that they have, in many instances, met with greater success. One important reason is, they have made more direct, and courageous *attacks*. And I verily believe, that one of the greatest obstacles which now lies in the way of the progress and complete triumph of truth is, the loose and indefinite manner in which it is frequently preached, and the timid, indirect, and consequently inefficient method of opposing error. I do not wish to intimate that it is best for ministers *always*, or even *generally*, to adopt the "controversial method of preaching." But there are occasions when this method is clearly the *best* method, when no other is so scriptural, so judicious, or so effectual to the accomplishment of the grand purposes of preaching. For my own part, I would have ministers of the Gospel always on the watch, wise to discern the signs of the times, and ready not only to state and inculcate the doctrines of the Gospel upon those who believe them, but to meet the objections, and to expose the sophistry of those who are attempting to subvert the Gospel of Christ. With that mouth and wisdom, which Christ has, in many instances, actually given, there might be a defence of the Gospel made, which "no adversary could gainsay or resist." The mouths of many proud and vain talkers, which are now perpetually open to the subversion of whole houses, and to the great detriment of the cause of truth, might be stopped, if the ministers of the Gospel would, as occasion requires, "rebuke them sharply," and make "their folly manifest unto all men." In too many instances, they begin and persevere in their attempts to cast the reproach of falsehood and absurdity on the doctrines of the cross, because they fear no detection, or rebuke.

3. "*It is equally indiscreet to adopt the denouncing method.*" True, if this were to be adopted as an invariable method; and the same might be said respecting any other method. But there are unquestionably principles and characters, which are to be denounced, and there are times when the ministers of the Gospel are called upon to discharge this unpleasant, though important duty. Your correspondent seems to proceed in the illustration of the above general observation, upon the supposition that ministers, when they denounce a sentiment or character, must do it "without evincing their guilt," and even "*seem* to breathe malignity." But this is an error exactly similar to the one he run into in his attempts to illustrate the last observation on which I have remarked. There he seems to consider all who adopt the "controversial method," as *delighting* in controversy; but as the controversial method may be adopted without delighting in controversy, so the denouncing method, if by this be meant the actual denunciators of a principle or character, may be adopted without either "breathing malignity," or seeming "to breathe malignity." It does not necessarily follow from the fact, that a minister of the Gospel denounces certain characters, that he does this "without evincing their guilt," or uses "mere epithets of terror," without "disclosing the decisions of the divine law." Bringing clearly to view the threatenings of the divine law

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and those of the Gospel, and specifying the characters to whom they apply, is what the world generally mean by denunciation in the pulpit. Now your correspondent admits that this is a duty, while he says in general terms that "it is indiscreet to adopt the denouncing method." He says one thing in his general propositions, and proves another in his illustration of them. He says, in general terms, that "it is indiscreet to adopt the controversial method of preaching," and proves that it is a great evil "to evince a *delight* in controversy." He says, "it is indiscreet to adopt the denouncing method," and proves that "to breathe malignity," and to use "mere epithets of terror," without "disclosing the decision of the divine law," is calculated to dishonour the ministerial office. Now this I call "*indiscretion*," because it is calculated to make an impression upon his readers, that all controversy and denunciation in the pulpit, is the same essentially with the evils here associated with them. Had he said simply, what, perhaps, was all he meant, that it is indiscreet to manifest a contentious spirit, or the love of controversy in the pulpit, and that it is indiscreet to "breathe malignity," when called to denounce false principles, and sinful characters, his readers would doubtless have readily assented to the truth of his assertions, and been much instructed by his communication.

"*Dangerous consequences of overstatements.*"

My first remark upon this communication of Itinerator is, it has the *appearance* of being itself an "*overstatement.*" I know not, indeed, but every word of it is true. But I must say that I could not read it without thinking that a little *coloring* was used. And I now appeal to your readers, whether there is not internal marks of exaggeration, too plain to be overlooked. The narration given is the following. "I was lately conversing with an aged man, who had been many years a professor of religion, respecting the evidence he enjoyed of his piety. His remarks were nearly to the following purport. I know that the natural heart is opposed to all the happiness of creatures, that it delights in their misery, and had it the power, would make every one of them to suffer eternally, and to the utmost of its power. I know too, that the carnal mind is at such enmity against God, that had it an arm long enough, and strong enough, it would sweep him from his throne, and make the created and uncreated beings around it, to constitute a universe of utmost agony. Now I know that I have enemies, and they are powerful. And I have been much employed in examining my own heart, to ascertain what I would do with them, were it consistent that God should commit the disposal of them entirely to my hands. And I really feel that were it consistent for them to be happy, I could not find it in my heart to consign one of them to eternal misery; and were it consistent, I would even make the Prince of darkness as happy as an arch-angel. I trust therefore that I have something of the spirit of benevolence, or true holiness in my heart."

I mean not to charge Itinerator with any intentional misrepresentation in this narrative. But I do believe that he has, under the influence of strong feelings, fallen into precisely the same error

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which it is the object of his communication to condemn. At any rate, there is so much *appearance* of this, that I cannot hesitate to say, that sound "*discretion*" would have kept him from offering it to the public. No individual would attempt to caricature his own sentiments. But the statement made by your correspondent is a perfect caricature of the Orthodox doctrine of total depravity. I can, therefore, more easily believe that the coloring was given by him, than the aged man whom he represents. But be the fault of this coloring where it may, the communication is "indiscreet," because

2. It is exactly suited to bring the doctrine of total depravity into contempt. It is well known that those who hold to the doctrine of total depravity, believe that there is no evil deed which sinners under its influence will not perform, and if they are left entirely without restraint, and exposed to the requisite temptation: that is, if they are in circumstances which place the performance of the contemplated action in their power, and make it appear the necessary means of promoting their individual good. It is the acknowledged nature of selfishness to hate, and destroy every object which is seen to be in the way of its gratification. "Sin rejects God as an object of affection and sets up a separate, and opposite, and unworthy interest. The temper of sin, and the temper of God are opposite. The plans of sin, and the plans of God are opposite. If the purposes of sin go into operation, the purposes of God are defeated. If sin succeeds, the kingdom of God fails. And that sin does not succeed is owing to nothing but want of power and skill. If its malignant nature, as it exists in men and devils, could be fully expressed in action, it would dethrone the God of heaven, abolish his law, overturn his government, extinguish the joy of God and of the universe, and fill the mighty void with everlasting woe. Such is the selfish, malignant enmity to God, which reigns in the hearts of the children of disobedience. Such by nature is that carnal mind which is not subject to the law of God, neither indeed can be. Nothing but its own imbecility prevents it from being an evil as great, in fact as it is in nature and tendency."* Now your readers cannot but perceive, that the view here given of human depravity, which I believe accords with the views of all who hold that mankind are by nature *totally* selfish, is the same which the aged man, mentioned by your correspondent, *believed*, and *intended* to express. His *language*, as represented by your correspondent, is indeed unguarded, needs qualification, and is on the whole very exceptionable. But it is no uncommon thing for persons, especially those who are illiterate, to use exceptionable language, when their views are essentially correct. Now your correspondent has treated the subject in such a way, as to condemn the *views* of depravity, entertained by the subject of his narration, as well as the *language* in which it is expressed. The impression which this communication is calculated to make upon your readers is, that this man's *sentiments* upon the subject of depravity were essentially wrong; for he immediately connects with the above narration *consequences* which he could

* Dr. Beecher's Sermon. Government of God Desirable.



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not himself suppose would result merely from a faulty manner of expression, but, if from any thing which he had stated, from false *sentiments*. These consequences are indifference to the subject of Christian example, and coldness in regard to the importance of prayer, consequences which, as every one will readily perceive, are never the effects of a merely faulty manner of expression when the sentiments are correct, but which if they result from any thing here stated, must be from false *sentiments*. "I tried," says your correspondent, "to urge upon him the importance of such a Christian example as would evince that there is something in religion above the attainment of mere human nature; such an exhibition of a heavenly spirit, in his daily intercourse with the world, as would take away, and destroy, the plea of infidelity, that there can be no reality in religion, because 'there is no difference' between professors and others. But when this was urged as the necessary fruit of true benevolence, a sincere desire for the happiness of sinners, no impression could be made. This was turned off very lightly —and an effort to urge the importance of a spirit of prayer was attended with no better success."

Now as many of the public will perceive no essential difference between the views of depravity which this old man *attempted* to express, and those which are known to be entertained by the Orthodox generally, what is here said as the consequences of such views will of course be considered as their legitimate effects. But a more false and dangerous impression could scarcely be made. If your correspondent had intended, to reproach the doctrine of total depravity, he could scarcely have done it more effectually, than to make such a statement as he has to the public. There is no more effectual method of reproaching a doctrine than by giving to the public the partial and unqualified statements of it, which are often made by ignorant men, who are known to believe it, and leaving them unaccompanied with any remarks to show the difference between the simple truth and these unqualified statements. All this your correspondent has done, even upon the supposition, that the caricature drawn is not his own. Another method of bringing a doctrine into contempt is, to represent certain evil consequences as following the belief of it, when in reality, they have no necessary connexion with it. This your correspondent has done. He has connected the religious indifference, and apparent self-deception of this aged man with his views of depravity, so as to make an impression that the former are the consequences of the latter. He has not only presented the doctrine of total depravity before the public in caricature, but he has attached to it consequences suited to reproach it, which have no necessary connexion with it. Be it so, that this aged man was indifferent to all practical religion: be it so, that he was self-deceived; all this might have happened, if his views of depravity had been totally different. There are many of this description who deny the doctrine of total depravity in every shape.

A Constant Reader.

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APHORISMS.

Merit is often an obstacle to promotion, both in church and

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state. And the reason is, because it always produces bad effects—envy and fear; envy in those who cannot rise to the same degree of perfection, and fear in those who are established, and who dread, that by advancing a man of more ability and merit than themselves, they may be supplanted.

Outward comforts are like the rotten twigs of a tree—they may be touched, but if they are trusted to, or rested upon, they will certainly deceive and fail us.

# Review.

For the Christian Magazine.

REVIEW OF TRACTS *published by the American Unitarian Association.*

In the former part of Exodus, we have an account of the *miracles*, which Moses and Aaron were commissioned to perform in the presence of Pharaoh, and in several instances, immediately following the record of the miracle, it is added, that the magicians of Egypt did the same things, or attempted to do them, "with their enchantments." We have often thought of this part of the sacred history, in connexion with the manner in which Unitarians are imitating, or are endeavoring to imitate, the various religious operations of the Orthodox. Time was, when they were the avowed enemies of *Foreign Missions*. They pitied; they derided; they disbelieved, and opposed. But now, they have become the advocates of Foreign Missions, and are endeavoring to establish a mission of their own. Once, they were opposed to *Sabbath Schools*—so much so, indeed, that (unless we are greatly misinformed) an attempt was made by leading Unitarians in Boston, to prevent the Schools from assembling in the public school-rooms of the city. But now, their views, or their plans, are so much altered, that they not only have Sabbath schools among themselves, but are forming *societies* for their encourgement and benefit.* In years past, they have uniformly set themselves in opposition to *creeds*. "The *Bible*, the *Bible*, is the only rule of faith. No creed but the Bible was ever needed, or ought ever to be tolerated." But strange to tell, we have, within these few months, read several distinct *Unitarian Creeds*—each differing as much from the other, as we think they all do from the views of the inspired writers.† Remarks of this nature might be extended to *revivals of religion* (for some Unitarians begin to think very favorably even of revivals)—to special religious meetings during the week—and to evening lectures on the Sabbath. But we hasten to those particular points which are more nearly connected with our present object. Among the very persons, who have been distres-

* See Chris. Reg. for March 3, 1827.
† Ibid.

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sed and alarmed that other denominations of Christians should associate, in large bodies, for the purpose of supporting and spreading what they conceived to be truth, we now witness an AMERICAN UNITARIAN ASSOCIATION. And the same class of men who, in other circumstances, have had so many doubts and apprehensions, as to the propriety or expediency of publishing religious books, for cheap or gratuitous circulation, are now engaged in circulating what they call "*doctrinal Tracts*,"—"such as contain an exposition or defence of Unitarian Christianity."

Perhaps it may be thought, from the changes which have taken place in the views or plans of Unitarians, that they are becoming very much better, and may be verging towards the principles, as well as the religious operations of the Orthodox. But this conclusion is refuted by two considerations. First, in the changes that have taken place, Unitarians are but accommodating the once proscribed plans of the Orthodox, to the purpose of advancing their own views. The Foreign Missions which they advocate and support must be Unitarian missions; the Sabbath Schools must be Unitarian schools; the revivals of religion must be Unitarian revivals—events, by the way, which nobody, we believe, has ever yet had the privilege of witnessing; and all their various operations must be of a high Unitarian character. And in the second place, there is too much reason to fear, that some of their plans of operation were commenced, with a view, chiefly, to *counteract* the plans of the Orthodox. In seasons of revival, in certain places, we have heard of meetings, which their promoters were not ashamed to call "*counteracting* meetings;" and it is not improbable that, with equal appropriateness, particular societies might be denominated counteracting societies; and particular Sabbath schools counteracting schools. Unitarians see the Christian world in motion, and they feel the necessity of doing something themselves. "While other denominations are so much engaged, what will be thought of *us*, if we remain inactive? And besides, if we do not constitute societies and funds, to retain the resources of our friends among ourselves, they will be given away to others. And not improbably our friends themselves may, in some instances, be induced to leave us."—That we do no injustice to Unitarians, in imputing to them feelings and motives such as these, will appear from the following public statement of reasons, which led to the formation of the American Unitarian Association. "Living," say they, "in an age of *unusual religious excitement*, surrounded by *numeraous sects, all of which are zealously employed in disseminating their peculiar tenets*, we should be wanting in duty to ourselves, and be doing injustice to the doctrines we profess, if we should allow them to fail, in exercising their due influence, for the want of a corresponding zeal and interest. Our exertions," hitherto, "have not been apparent, because insulated; and *the contributions of many of our friends have been thrown into the treasuries of other denominations*, from the want of some proper objects among ourselves, upon which they could be bestowed." (See first Annual Report, &c. p. 15.)

The American Unitarian Association was formed in the spring

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or summer of 1825; and on the 30th of June, 1826, its first anniversary was celebrated in Boston. Among other means of promoting its object, the Association has commenced the publication of a series of Tracts. Ten have been already issued, with the following titles, ranged, we believe, in the order intended by the publishers. "*The faith once delivered to the Saints;*" "*One Hundred Scriptural Arguments for the Unitarian Faith;*" "*On Human Depravity, by Edmund Q. Sewall;*" "*Omniscience the Attribute of the Father only, by Rev. Joseph Hutton;*" "*On the Religious Phraseology of the New Testament, and of the present Day;*" "*A Letter on the Principles of the Missionary Enterprize;*" "*The Unitarian's Answer, by Rev. Orville Dewey;*" "*A Discourse on the Evidences of Revealed Religion, by William E. Channing, D. D.;*" "*Causes of the Progress of Liberal Christianity in New England;*" and "*Remarks on a Popular Error respecting the Lord's Supper, by F. W. P. Greenwood.*" In addition to these, "*the First Annual Report of the Executive Committee of the Association,*" is published and circulated as a Tract; and to *this* we shall here, for a moment, direct the attention of our readers.

The object of the American Unitarian Association, as expressed in the constitution, is, "to diffuse the knowledge, and promote the interests of pure," (that is, *Unitarian*) "Christianity, throughout our country." Accordingly, "*Unitarian* Christians throughout the United States are invited to unite and co-operate with it." With the exception of this exclusive, or *sectarian* feature, the constitution is not materially unlike those of religious associations among the Orthodox. The amount contributed in the first year,* although "*larger*," as the Committee inform us, "than has ever before been collected, in the same space of time, by any *Unitarian Society*," is not, we should think, so great, as to be very encouraging to the friends of the Association, or appalling to others—not so great, as is yearly contributed in some single parishes among the Orthodox, for the promotion of a single object of religious charity.

The most remarkable assertion in this Report of the Committee is, that the object of the American Unitarian Association is not "to *build up a party*;" and that its promoters "*care not for adding to the number of those* who merely call themselves *Unitarians*; but their wish is to increase the number of those who are *Christians* from examination and conviction." (p 24.) If this is true, is it not very strange, that none but "*Unitarian* Christians are invited to unite and co-operate with the Association—that none but *Unitarian* societies and ministers, have been assisted from its funds—and that the Tracts, which the Committee are desirous to publish, and which (with perhaps a single exception) they have published, are such as "contain an exposition or defence of *Unitarian* Christianity? Is it not strange, that a correspondence has been opened in Europe with *Unitarians* merely; and that agents have been employed to explore our own country, not to seek out the spiritual wastes, but to find and encourage *Unitarians?* In short, there never was an institution more openly sectarian, in all its movements and operations,

* $1272,72.

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than this American Unitaritan Association. Its object plainly is, not so much to make Christians, as to make Unitarians—not so much to disseminate and establish the Christian faith, as to promote private sectarian views. And it is ridiculous for its Committee to say, in face of all their doings, that their design is not "to build up a party;" and that they "care not for adding to the number of those who call themselves Unitarians," so much as "to increase the number of those who are Christians, from examination and conviction."

It is evident from this Report, as well as from various other sources, that a connexion is sought by the Unitarians of Massachusetts, with the *Christ*-ians of the Southern and Western States.* We know not but this connexion will actually take place, and, so far as we are personally concerned, we care not. We have as little sympathy with one of these denominations, as we have with the other. But sure we are, that before the union is consummated, there must be great alterations in one or the other of the parties; or the mixture must be of a very singular character. At present, we could as well conceive of fire and water harmoniously commingling; or of the torrid and frigid zones' sharing common climate, and yielding common productions, as of an agreeable and harmonious union between the bawling, illiterate, self-denominated *Christ*-ians, and the cool and speculating Unitarian gentry of Boston and Cambridge.

The first Tract in the series under consideration is entitled "*The Faith once delivered to the Saints.*" It is written sermon-wise, and doubtless was originally a sermon from the third verse of the Epistle of Jude. It is a genuine specimen of attempting by enchantment what Moses accomplished with his rod; or, in other words, it is a Unitarian imitation of the celebrated sermon of Dr. Beecher from the same text, and was published, we have no doubt, with a view to detract from the influence of that sermon. The author first gives us his own views of "the faith once delivered to the saints;" and then offers reasons derived, not from a direct recurrence to the Scriptures themselves, but from collateral considerations, to show that his system is indeed that of the inspired writers. In the view which he gives us of "the faith once delivered to the saints," we have one of those singular productions, a *Unitarian creed.* To this creed, the more importance is to be attached, as it comes, not from an individual merely, but in a sense from the whole Unitarian body, and may be regarded as a concise expression of their sentiments. In its "more naked and compact form," it is as follows:

We believe "that there is one God over all—that Jesus is the Son of God, the predicted Messiah—that man is placed here in a state of probation—that the Gospel is the final dispensation of religion—originating in the compassion of God for his sinful offspring, and founded in the placability of his nature—having for its object to make men holy, that they may be happy—establishing, as the terms of pardon and acceptance, faith, repentance of sin, and obedience of life—using for its means the labors, instructions, and institutions of Jesus Christ—and asserting

* "The Committee have watched, with peculiar interest, the growth of the *Christ*-ian connexion, which is daily becoming more numerous and respectable. From members of that body, they have received expressions of fraternal regard; and although there should not be a more intimate union between these disciples and ourselves, than now exists, yet we rejoice that they have the same great work at heart." Report, p. 10.

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the sanctions of a future state of retribution." p. 6.

In remarking upon this creed, we should object, not so much to what it contains, especially if we might be allowed to put our own construction upon the words, as to what it does not contain. We are under as much obligation to receive *all* divine truth, as we are any; and (if called to be teachers) to declare the *whole* counsel of God, as we are to publish any part of it. "*All* Scripture is given by inspiration of God, and is" *all* "profitable for doctrine, for reproof, for correction, for instruction in righteousness;" and to take detached portions of the system of revealed truth, and endeavor to pass them off as comprising the whole, is scarcely less treason to our Lord and Master, than to publish those things as truth, which are manifestly false. Suppose a person comes forward with these two articles—"There is one God over all, and Jesus Christ is the predicted Messiah;" would it be sufficient to entitle him to Christian confidence, that a sense could be put upon his words, in which they were acknowledged on all hands to be true? Should we not wish to know farther, whether these articles comprised *all* the truth which he gathered from his Bible? Suppose, then, that he should add to them the two following articles—"Man is placed here in a state of probation, but will enter at death on a state of retribution;" would not the same inquiry still remain? 'Undoubtedly what you have said is true; but is this *all* the truth? Is this *all* that your Bible teaches you, and *all* that your Lord commissions you to teach?'

We would not be understood as expressing our full assent to every thing *contained* in the above Unitarian creed, taking the words in their most obvious sense; but we do protest against passing off such a kind of detachment from the articles of religious truth—so expressed too as to mean almost any thing, or nothing—as the grand system which Christ came from heaven to reveal. Here, it will be seen, is nothing explicit concerning the moral perfections of God—nothing of his purposes—nothing of the revealed mode of his existence, as Father, Son, and Holy Ghost—nothing of the inspiration of the sacred Scriptures—nothing of the natively sinful and lost state of man—nothing of the atonement—nothing of the necessity of regeneration by the influence of the Holy Spirit—nothing of justification by faith alone—nothing of the perseverance of the saints—nothing of the eternal punishment of those who persist in sin—and, in short, little or nothing of any of those great truths, which constitute the distinguishing glory of the Gospel. And yet we are told that the creed above given comprises "the *substance* of the faith once delivered to the saints"—"those general and *fundamental traits*, which constitute it what it is, and which cannot be removed or denied, without affecting its essential character."

We proceed now to examine the *arguments* adduced by the writer of the Tract, to show that his system of faith is indeed that of the inspired writers. The *first* is derived from "the *plainness* and *intelligibleness* of this system." It is characterized by greater *simplicity* than that of the Orthodox.—Admitting the truth of what is here stated, the two

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following questions will arise: first, is the simplicity of any religious system sufficient evidence of its truth? And second, do the Scriptures represent the Christian system as one of pre-eminent simplicity? But neither of these questions, we are confident, can be answered in the affirmative. Of all systems claiming to be called religious, that of pure *Deism* is perhaps the most simple. But is this a sufficient reason for regarding it as true? Or if we could suppose a Christian, whose creed should contain but the two following articles—"There is one God, and Jesus Christ is the promised Messiah;" his system would be sufficiently simple; but would this prove that it contained all necessary truth?—And, if we are not greatly deceived, the inspired writers do not represent the Christian system, as one of pre-eminent simplicity. The apostle indeed expressed a fear to his Corinthian brethren, lest the false and judaizing teachers should corrupt them "from the simplicity that is in Christ." In other words, he feared, lest these false teachers would draw them away from their *simple dependance* upon Christ for pardon and salvation, and lead them to trust in the abolished ceremonies of the Jewish law. But this passage (so often in the mouths of Unitarians) goes not a step towards proving that the Christian system, taken as a whole, is one of great simplicity. And there are many passages, we think, which represent the contrary. "Great is the *mystery* of godliness." "*Which things* the *angels* desire to look into." "God hath concluded them all in unbelief, that he *might have mercy upon all.* O the *depth* of the riches both of the wisdom and knowledge of God! How *unsearchable* are his judgments and his ways *past finding out!*"* In these, and the parallel passages, which are numerous, the scheme of Divine mercy revealed in the Gospel is represented as involving considerations incomprehensible and inscrutable to human capacities—with which the minds of angels are engaged, and into which they "desire to look." And were there no other argument againt the Unitarian hypothesis, the consideration of its boasted simplicity—that it is such a scheme as man might have contrived, and as man can fathom; and that there is nothing pertaining to it to denominate it a great mystery; to demand the attention and scrutiny of angels; and to call forth those expressions of wonder and astonishment which often dropped from the lips of the admiring apostle—this single consideration, were there no other, so far from indicating its truth, might be sufficient to overthrow it.

The second argument in favor of the Unitarian creed is, "that it is constituted of articles, in which all believers of every name are *agreed;* it occupies the *common ground* of Christians."—If the consideration here suggested proves any thing to the purpose, it must be on the following assumed principle; that *whatever is undisputed in religion is true;* or that *doctrines are to be regarded as truth, so far only as they are matter of universal acquiescence.* And the standard of truth on this ground will be, not the Scriptures, but the *universal agreement of men.* But who does not see that this is a false standard; or rather that it is no standard at all? Mankind agree to-day, and disagree to-morrow. What one

* 1 Tim. iii. 16. 1 Pet. i. 12. Rom. xi. 33.

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generation approves, another rejects. And if we have no standard of truth, but the universal agreement of men, clearly we have none at all. We do not admit indeed that the Unitarian creed "is constituted of articles, in which all believers of every name are agreed." With all its generality and ambiguity of expression, it contains several things, from which many, who claim to be regarded as Christians, would dissent. But suppose this were not the case—suppose it did "occupy the common ground of Christians;" this would be no evidence of its truth, unless it could be shown that the common ground of Christians in different ages, has been the same—that it is, *ipso facto*, the right ground—and that the agreement of men, rather than the word of God, is the ultimate standard in matters of faith.

It is urged, in the third place, in favor of the Unitarian creed, that this "is most agreeable to the *obvious meaning* and *general tenor* of the New Testament." As this proposition is supported by the mere assertion of the writer, it might be sufficient to reply to it by a contrary assertion. But we cannot, without doing violence to our own feelings, as well as injustice to the cause of truth, dismiss the subject with such a reply. It is our most sober conviction, that "the obvious meaning and general tenor of the New Testament," is decidedly *unfavorable* to the Unitarian system; and we hope to show, in few words, that this conviction is not entertained without sufficient reason. And if this is not the case—if the obvious meaning of the New Testament, as presented to the common reader, is not unfavorable to the Unitarian system; then why so much pains-taking among Unitarians to circulate what is falsely denominated an "Improved Version?" Why so much labor, by means of "various readings," and "conjectural emendations," to get rid of certain obnoxious portions and passages of the written word? And why such various and fruitless efforts to explain away a large class of passages, which can be disposed of by no other means?*—But what *is* the language of the New Testament on several of the points at issue between Unitarians and ourselves;—and, first, on the *Divinity* of the Saviour? "In the beginning was the Word, and the Word was with God, and *the Word was God.*" "Christ, who is over all, *God blessed forever.*" "We are in him that is true, even in his Son, Jesus Christ; *this is the true God*, and eternal life." "Who thought it not robbery to be *equal with God.*" "Thy throne," saith the Father to the Son—"thy throne, O *God*, is forever and ever." "All men should *honor the Son*, even as they honor the Father." "I am Alpha and Omega, the beginning and the ending, which is, and which was, and which is to come, the *Almighty.*" "I am he who searcheth the reins and the heart." "Jesus Christ the

* Those who wish to see several noticeable exemplifications of the Unitarian mode of explaining away the Scriptures, may find them by recurring to articles headed "Biblical Criticism," in Nos. 30, 31, and 32 of the Christian Register for 1826. In the last of these articles, the writer, remarking upon the declaration of the apostle, (Col. i. 16, 17,) that by Christ "were all things *created*," &c. says, "No RESEMBLANCE OF WORDS *is alone adequate to support the opinion* that what is here said of *Christ*, is precisely that which is affirmed of *Jehovah*, in the Old Testament." But what is this but saying, "*Words cannot teach the doctrine*, that Christ is the creator of the world. *Language cannot express* the proper Divinity of the Saviour."—With writers such as this, to urge proof-texts surely must be of little consequence.



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*same*, yesterday, to-day, and forever." "*All things were made by him*, and without him was not any thing made, that was made." "*By him were all things created*, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; *all things were created by him*, and *for him*; and he is *before all things*; and *by him all things consist*." "At the name of Jesus, every knee shall bow, of things in heaven, and things on earth." "And when he had taken the book, the four beasts, and the four and twenty elders fell down before *the Lamb*, having every one of them harps, and golden vials full of odours, which are the *prayers of saints*. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests, and we shall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, *Worthy is the Lamb that was slain*, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, *Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and to the* LAMB FOREVER AND EVER."*—Our readers have here a specimen of the plain language of the New Testament in regard to the *Divinity of the Saviour*. And without a single note or comment, we may safely leave it for them to decide, as to "the *obvious meaning*" of the inspired writers.

And when their decision on this point is formed, we will ask them to consider farther the language of the New Testament relative to the subject and object of the *Saviour's death*. "This is my blood of the New Testament, which is shed for many *for the remission of sins*." "Feed the church of God, which he hath *purchased with his own blood*." Believers are said to be "*justified by his blood*;" and to "have *redemption through his blood*, even the *forgiveness of sins*." "Whom God hath set forth, to be a PROPITIATION, *through faith in his blood, to declare his righteousness, for the remission of sins that are past; that he might be just*, and the *justifier of him which believeth in Jesus*." Christ is said to have "given himself *for our sins*;" to have "suffered *for our sins*;" to be the "*propitiation* for our sins;" to have "*purged our sins*;" to have "*died for our sins*;" to have "put away sin by the *sacrifice of himself*;" and to have "*borne our sins in his own body on the tree*." His "*blood cleanseth us from all sin*." "Thou was slain, and hast *redeemed us to God by thy blood*." "Unto him that loved us, and *washed us from our sins in his own blood*, to him be glory and dominion, forever and ever. Amen."†—In these

* John i. 1. Rom. ix. 5. 1 John v. 20. Phil. ii. 6. Heb. i. 8. John v. 23. Rev. i. 8, and ii. 23. Heb. xiii. 8. John i. 3. Col. i. 16, 17. Phil. ii. 10. Rev. v. 8—13.

† Mat. xxvi. 28. Acts, xx. 28. Rom. v. 9. Eph. i. 7. Rom. iii. 25. Gal. i. 14. 1 Pet. iii. 18. 1 John ii. 2. Heb. i. 3. 1 Cor. xv. 3. Heb. ix. 26. 1 Pet. ii. 24. 1 John i. 7. Rev. v. 9, and i. 5.

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passages, we see the manner, in which the writers of the New Testament every where speak of the blood—the death of Christ; and we may safely appeal to unprejudiced readers, as to the obvious import of their language. Did Christ die, as a mere *martyr*, in attestation of the truth of his doctrines? or did he suffer, as an *atoning sacrifice*, to make expiation for our sins? Did he shed his blood, for some unrevealed and indescribable purpose? or was it to show forth the righteousness of God; that so he might be just to himself, and yet the justifier of those who believe in Jesus?

Did our limits permit, we might proceed to give the language of the New Testament, on the subject of election—of human depravity—of regeneration by the special influence of the Holy Spirit—of justification by faith—of the perseverance of saints—and of future eternal punishment. We have no fear at all as to the result of an examination of this nature. We have read the New Testament for ourselves, and can judge for ourselves, at least of its more obvious meaning. Its divine authority is rejected by infidels, and philosophical critics, on the very ground that it contains the hated doctrines of the Orthodox faith; and we have no doubt that, were it confessedly a human production, it would be condemned and despised by Unitarians generally, as being of a high Orthodox character.

But we hasten to the *fourth* argument, in favor of the Unitarian creed, which is, that "the most important *corruptions* which have crept into the records of our faith, have been of a character to favor an *opposing system;* and that the more the Scriptures are restored to the precise words of their writers, the greater is the support which they give to the *rational system.*"—On the "various readings" of the sacred Scriptures we shall say but very little; for, so far as respects the subject under consideration, we think them of very little consequence. One of the best judges now living* has remarked respecting them, that "out of some eight hundred thousand various readings, about seven hundred and ninety nine thousand are of just about as much importance, as the question in English orthography is, whether the word *honour* shall be spelled with the *u*, or without it. Of the remainder, some change the sense of particular passages or expressions, or omit particular words, or phrases, or insert them; but not one doctrine of religion is changed; not one precept is taken away; not one important fact is altered, by the whole of the various readings collectively taken."

And if it should appear from an examination of the text of Griesbach that some two or three passages read less favorably to the Orthodox system, than they do in the received text, this is no more than might reasonably be expected; as it was an acknowledged rule of Griesbach, in preparing his Testament, that "amongst various readings, that which, beyond the rest, manifestly *favors the Orthodox*, is *deservedly suspected.*"† What could have led him to adopt such a rule, it is not our province to decide; but the influence of it, so far as it could apply at all, is very obvious; and renders every alteration, which it could have induced

* Professor Stuart.

† Vol. 1, page 13, Cambridge Edition.

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him to make, of no possible authority.

The *fifth* argument for the Unitarian faith is derived from the *manner in which it has been opposed.* "The favorite and prevailing method" of opposition —so says the writer of the Tract —"has been to raise an outcry against it, and hinder men from fairly examining it."–The truth of this charge, as it is *here expressed*, we shall of course deny; and we challenge the author to support it by sufficient proof. The Orthodox have indeed represented Unitarianism as a false and delusive system of doctrine—as another Gospel—and as eminently calculated to blind and destroy the souls of its votaries. They have made such representations, because they most sincerely believe them to be true. And with this view, they have endeavored, in some instances, to keep their children and dependants—those under their care and influence, from being infected and ruined by it. They have felt that, with no appearance of consistency or propriety, they could do otherwise. But does all this prove Unitarianism true? Is every thing true, which the Orthodox regard as false? Or is every thing fair, and lovely, and of good report, which they think is directly the opposite? Is their intellectual and moral vision so notoriously perverted, that it is a sound argument, in face of the world, in favor of any religious system, that they regard it as unscriptural and dangerous? The Orthodox reject and condemn Deism, and Mahometanism, and Judaism, and all the forms of Pagan idolatry. But does this fact go to establish the truth of these various and diverse schemes of pretended religion? Or is the dissent of the Orthodox from the religious opinions of Unitarians, and their regarding these opinions as dangerous and ruinous, to be urged as an argument in favor of their truth?

The *sixth* argument in favor of the Unitarian faith is "found in the fact, that this is the system adopted by a great portion of those who are educated in *another* faith, and who have always had *another system* preached to them." They are, it seems, though they know it not, *Unitarians;* and "have no idea of any different religious principles, from those which" Unitarians inculcate.—This argument—if it be not an abuse of words to call it argument—it will be seen, at once, is sheer assertion; and an assertion too that will disgust and astonish all those of whom it is made. It is an assertion, we are sure, which they will not be very ready to admit, as it is made without any attempt at proof, and as it contradicts the most sober convictions of their own minds. We were at a loss, at first, to account for it, that such an assertion should ever have been hazarded; and we can now account for it, only on the ground of the misconceptions and misrepresentations of Unitarians, in regard to the real system of the Orthodox. They never represent our sentiments fairly, and seem unable, or unwilling, to conceive of them as they are. In the Tract before us, every representation attempted to be made of Orthodox principles is no better than a caricature. Expressions are used, or a coloring is given, to which no man, in his senses, would be willing to subscribe. Doubtless, when Unitarians inquire of one, who has been educated in the Orthodox

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faith, whether he receives that faith in the manner in which it is represented by them; he will answer, no. He has no idea of such a system. He "counts it a slander to attribute to him such a faith, and holds it unfair and ungenerous to charge him with maintaining such dogmas." But what does this confession prove? Not that Orthodox principles, as received and inculcated by their abettors, are untrue; but merely that these principles are misrepresented and slandered, in the lips of their enemies.

The *seventh* argument in favor of Unitarian sentiments is, that "these are the views of Christian truth, into which men have been prone to *settle down*, wherever inquiry has been left perfectly free, and no persecution or loss could attend their profession. So it was at *Geneva;* and so it has been "in *Boston* and *its vicinity*."—We are a little surprised that the Unitarians of Geneva should be referred to in this connexion. Do the Unitarians of "Boston and its vicinity" intend, indeed, to claim affinity with their brethren of the Swiss Cantons? Do they know the extent with which these boasted brethren are now chargeable with the odious and horrible crime of persecution? that, in the nineteenth century, and to the disgrace of Protestantism throughout the world, they are deposing and banishing able and faithful ministers of Christ, for no crime, than that of disagreeing with them in their religious views? What if the Orthodox churches of Scotland, England, or the United States, were chargeable with a similar outrage upon the rights of Unitarians? Would the world be able to contain the story of their wrongs? And yet the Unitarians of Geneva are here referred to, without a note of censure, as brethren in good fellowship with those of our own country.* But to return to the argument;—we have no doubt, that, in seasons of worldly rest and prosperity, there has been a tendency in some churches towards the Unitarian faith; just as there was a tendency, uniformly, among the ancient Israelites, in seasons of outward rest and peace, to forget and forsake the Lord; and just as there was a tendency, in the primitive Christian churches, when rescued from the fires of Pagan persecution, and established in quiet, upon the throne of the Cæsars, to adopt a pompous and worldly religion. But what does this tendency of things prove? That Unitarianism is the true religion; or that it is false? that it is adapted to sustain the sinking soul, in times of worldly calamity and trial; or that it is adapted to gratify a careless and worldly spirit?

The *eighth* argument in favor of Unitarianism is derived from "the *moral* and *practical character* of the system." It is thought to be eminently moral and practical, because it insists upon the *preceptive* parts of the Bible, to the neglect of its *doctrines*. "It is satisfied to know what God requirs of us, without making it essential that we should understand all the designs of the divine adminstration." But are Unitarians yet ignorant, that the *doctrines* of revealed religion lie at the foundation of its *duties?* that they set forth the *reason* of them, and the *motives* by which they are enforced? How can the

* An attempt has been made in the Christian Examiner for Jan. and Feb. 1827, to *palliate*, if not *justify*, the late persecutions at Geneva.

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duty of *repentance* be strongly enforced, without inculcating the doctrine of *depravity?* or the duty of *loving* and *confiding in the Saviour*, without setting forth his *Divinity*, and his *atoning blood?* or the duty of *obeying the divine law* generally, without insisting upon the fearful *penalty* of disobedience? The very reason here urged, to show that Unitarianism must be an eminently practical system, is sufficient to show that it cannot be such a system. And the invariable result of it, wherever it has been generally adopted, goes to confirm us in this conclusion. We know, indeed, that there are many moral and amiable men among Unitarians; but Dr. Priestley admitted, in respect to the mass of them, that "their moral conduct, though decent, is *not what is deemed strict and exemplary;*" and that those who hold evangelical principles, "have less apparent conformity to the world, and seem to have more of a real principle of religion."*

The *ninth* and last argument in favor of Unitarianism is, that "*unbelievers* and *men of the world* are compelled to look upon it with *approbation and respect.*"—We are truly astonished, that an argument such as this should be urged in support of any religious system. Do the scriptures represent that "unbelievers, and men of the world," are accustomed to look upon the *true* religion, "with approbation and respect?" Or do they everywhere represent the contrary? "We preach Christ crucified, unto the Jews, a *stumbling block;* and unto the Greeks, *foolishness.*" "Every one that doeth evil *hateth the light.*" "*Ye seek to kill me,* a man that hath told you *the truth*, which I have heard of God: This did not Abraham."—The fact alleged in the argument under consideration, we freely admit. We believe and *know* it to be true. And this is one among the many marks, that Unitarianism is *not* "the faith once delivered to the saints"—is not the religion of the Gospel. It is a system suited to the tastes and dispositions of the irreligious and worldly. It proves itself suited not to humble such characters in the dust, and lead them to beg for delivering mercy; but, on the contrary, to nurture their pride, quiet their consciences, and render them easy and happy in their sins. But such was not a trait of that holy religion, which Christ came to reveal, and which his apostles labored to establish.

We have now gone through with the nine "strong reasons" of the writer of this Tract, for supposing that Unitarianism is "the faith once delivered to the saints." What weight will be attached to them, or to our remarks respecting them, in the minds of our readers, we will not venture to predict. They have received as much attention, perhaps, as they deserve—certainly as much as our limits will allow us to bestow.

Before dismissing this tract, we will subjoin a few words relative to a passage in it, on the death of Christ. "We *admit*," says the writer, "because it is revealed, the connexion of the Saviour's sufferings and death, with the extension of pardon and salvation to unworthy man; but we do not pretend to explain, or to *understand* fully, that connexion. We think it enough to rejoice in the *fact*, that the divine mercy is thus exercised, without explaining the

* Discourses on Various Subjects, pp. 95, 96.

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secrets of the divine administration, or presuming to say that God cannot, or can, pardon, in this or that way." (p. 11.) We here see, that Unitarians, as well as others, can *believe*, what they "do not pretend to explain, or to *understand*." They can rejoice in a revealed *fact*, without pretending to comprehend the *manner*, in which such fact exists. But if they can do this in respect to *one* thing, why not *another?* And if *they* can do it, why may not *others* do the same? Why may not Trinitarians believe the *fact*, because they think it revealed, that in the *one* eternal Jehovah, there are *three distinctions*, commonly called persons; although they "do not pretend to explain, or to understand," the *manner*, in which that fact exists?

The remaining Tracts, in the series, will be examined in our future numbers, as opportunity presents.

# Missionary Intelligence.

From the Missionary Herald.

## GREAT MEETING OF ARMENIANS AT CONSTANTINOPLE.

THE following letter from Mr. Goodell, dated Beyroot, Sept. 29, 1826, and addressed to the Corresponding Secretary of the Board, describes one of the most remarkable events of this eventful age. The occurrences reported are, indeed, so wonderful, so beyond what even the friends and supporters of missions had dared to expect, that at first they seem almost incredible. The reader should observe, however, that the letter was written on the 29th of September, that the substance of it was confirmed on the 5th of the following month, and not doubted by the missionaries, on the 18th:—at which time, Mr. Goodell wrote to the Corresponding Secretary in the manner following:

I wrote you on the 15th, and again on the 29th ult. Should you receive this first, you will do well, perhaps, to make no public use of it, till those previous communications shall have come to hand. Some of the accounts may seem to you strange and contradictory, and indeed they seem so to us. There is a movement upon the minds of many, a "sound in the tops of the mulberry trees," but what the result will be, what turn the affairs will finally take, will be developed hereafter.—But in the midst of religious inquiry and discussion, and of singular public acts abroad, it demands our gratitude, that there continues around us, in the immediate sphere of our own labors, a "spirit of grace," abasing the lofty, subduing the rebellious, and making solemn the thoughtless and gay.

### *Excitement produced at Constantinople, by Mr. King's Farewell Letter to the People of Syria; with the consequent proceedings.*

My Dear Sir,—Though it was only yesterday, that I sealed and forwarded a long communication for you, yet I cannot refrain from giving you additional information, which has just come to hand from Constantinople.

It seems, that Mr. King's Farewell Letter, which, (with considerable additions by myself, having special reference to the Armenians,) we had translated into Turkish, found its way to Constantinople in Signor Wortabet's hand-writing, and produced an amazing excitement among the one hundred thousand Armenians of that capital. A council was immediately held, consisting of all the Armenian monks, and priests, and bishops, and patriarchs, of whom several happened at that time to be at Constantinople; also of all the principal Armenians of the laity; together with two of the Greek patriarchs, viz. the Greek patriarch of Constantinople, and the patriarch of Jerusalem.

Mr. King's letter, with the Scripture proofs, which I had furnished abundantly in the margin, was then read, with a suitable pause after each section; and the question was solemnly asked, "Are these things so? Are the facts, stated in this letter, true? And is the letter itself agreeable to the word of God?"

The Bible, yes, the holy, blessed, long neglected Bible, was produced, and examined; and when they could not make it speak a different language from the letter, they called for the original Greek, in order to be sure that their translation was a faithful one. In the end, they were forced to acknowledge, that the letter was agreeable to the holy Scriptures.

The monks and priests and bishops, then said to the patriarchs:—"Three of your principal men have, agreeably to this letter, and to the Bible, married wives; and are now overturning the whole system of our church. If they are doing right, we will all go and do likewise; but, if they are not doing right, we insist upon your putting an immediate-

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stop to their proceedings, and bringing them to justice."

Here they were all in a perfect dilemma, and the council was divided. At last, the principal Armenians said to their ecclesiastics :— "This business does not belong to us ; it belongs to you. We know very well that you are all bad men ; that, with all your professions of purity, you are the most impure among the defiled ; that you have in your cloisters both women and children ; and that you annually pay much money, which all comes from our pockets, for this abominable purpose. But this is not *our* business, it is *yours ;* and we leave it with you to act as you please."

After much disputation and recrimination, the following resolutions were finally agreed upon.

1. That all the former deacons, and priests and bishops, in the convent at Jerusalem, be required to leave the convent immediately, and that the patriarch put in their place a few persons, whom he may choose ; provided they be persons once married, but now widowers.

2. That, from this day, until *twenty five years* have expired, no individual be allowed to become a monk, or to be ordained a priest.

3. That boys and women be not permitted to go hereafter on a pilgrimage to Jerusalem ; and that if men go, they be not allowed to remain more than four days in Jerusalem, and *that they never be again permitted to witness the pretended miracle of the holy fire.*

To this last resolution, the Greek patriarchs made many objections, and earnestly besought that it might not pass ;—"For," said they, "if we now let it be known, that the miracle of the holy fire was all an imposition, we shall be ridiculed by our enemies, and shall lose all credit with our own people, many of whom will become Turks."

But all the resolutions passed, and the patriarch of Constantinople sent letters, officially, through all his patriarchate, to put them in execution.

The first resolution was passed in consequence of the low state of the convent, the decline of which is attributed, in a great measure, to the influence of the Armenians who are with me.

The second resolution was in consequence of the universal complaint of the ignorance, profligacy, and numbers of the clergy. The high probability at present is, that not another Armenian will ever take the *monastic vow.*

To this plain statement, which was made to me yesterday by an Armenian, who was present at the council, and saw and heard all that passed, I need add no comment. You yourself will perceive, that the Armenians are evidently ripe for a moral revolution.

*Importance of an Armenian Press.*

Now for an Armenian press. I most ardently wish to pour fifty thousand Tracts upon Armenia next year, and to bring all her numerous, enterprising, interesting population under the influence of heavenly truth. Is it too much to hope, that, before the expiration of the *twenty five years*, we shall be instrumental in raising up for her a holy priesthood, and of making, even her, a *peculiar people, zealous of good works.*

In the present unsettled state of the country, perhaps it would be imprudent to set up the press at Beyroot, and perhaps Smyrna and Constantinople would be no better. But it can go into immediaate operation at Malta, and I can send either my archbishop, or a priest, (both of whom, I hope, have been truly regenerated, though the change more marked in the latter,) to correct proof sheets under the general direction of Mr. Temple, or Mr. Smith.

*Confirmation of the foregoing intelligence.*

Oct. 5.—Most of the above [illegible] respecting the Armenians, has been confirmed.

In the midst of fears and hopes, of [illegible] ing and brightening prospects, I close [illegible] communication, and recommend this mission to your special prayers.

Wm. Goodell.

## Ordinations and Installations.

At Washington City, Mr. Rollin H. Neal, as Pastor of the Second Baptist Chh. in that City. Sermon by Rev. Samuel Cornelius, of Alexandria.

*March* 2,—Rev. James Alexander was ordained by the Hanover Presbytery, and installed as Pastor of the Church at Charlotte Court House, Va. Sermon by Rev. B. H. Rice.

*March* 14,—Rev. I. P. Labagh was ordained at Waterford, N. Y. by the classis of Washington. Sermon by the Rev. [illegible] Duryee.

*March* 15,—Rev. Isaac Cummings [illegible] ordained as Pastor of the Congregational Church in Dover, Vt. Sermon by Rev. [illegible] Bates, of Newfane.

*March* 28,—Mr. Alonzo Hill was ordained as Colleague Pastor with Rev. [illegible] Bancroft, of the Second Congregational Society in Worcester. Sermon by Rev. [illegible] Brazer.

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# The Happy Reconciliation.

*JUST PUBLISHED and for sale by JAMES LORING, No. 1 Washington street, Boston,*

THE BANKS OF THE IRVINE, a Scottish tale, illustrating t happy reconciliation of a family, and the power of religious tr By the author of "Helen of the Glen." With a frontispiece.

The following is extracted from a notice of the work in a l number of Zion's Herald:

"To give the outlines of the story would exceed our limits. The scen laid in Scotland during the dreadful period of persecution for religion, w every circumstance related in the narrative might have been actually true, though the work does not profess to be a historical record of facts. It ha ther the character of a parable, inculcating religious truths on the yout mind under the covert of a story that would not be improbable at the time place assigned for it, and yet may be fictitious. The use of such works is of a doubtful character. The story exhibits nothing but what might h existed, and the moral which it inculcates, is of a pure and lofty character. one, at least, a work of this kind was made a blessing, when he had backslid far from the fold of God, and had lost the freshness and peace of his early pie Religion, exhibited in a work of this kind, appeared once more lovely, and le tened its claims and duties again on the heart of the wanderer."

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THE

# CHRISTIAN MAGAZINE.

BY MEMBERS OF MENDON ASSOCIATION.

VOL. IV. JULY, 1827. No. 7.

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## CONDITIONS.

1. THE CHRISTIAN MAGAZINE shall contain 32 octavo pages, be executed as it respects type and paper in the style of the Christian Spectator, and afforded to subscribers at $1,50 a volume, payable in advance; or $2 paid at the end of six months.

2. Those who become responsible for five copies shall receive the sixth gratis.

3. No subscriptions are to be taken for less than a year; and if notice of discontinuance is not given before the issuing of the last number, subscribers will be considered as desiring it the succeeding year.

4. This volume shall be published in Boston; and though it will contain no more pages, it shall comprise considerably more matter, than either of the preceding volumes.

N. B. All communications to this work are to be sent, *post paid*, to the Centre Post-Office in Wrentham, Mass., directed to the Editors of the Christian Magazine, or to the office of T. R. MARVIN, Congress-street, Boston.

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FOR THE PROPRIETORS.

1827.

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THE

# CHRISTIAN MAGAZINE.

VOL. IV. JULY, 1827. No. 7.

For the Christian Magazine.

## ENDLESS PUNISHMENT.

It is the opinion of some, that there will be no punishment beyond the grave. It is the opinion of others, that the punishment of those who die in their sins, will be of temporary duration. The former of these opinions it is not my present object to examine. It is simply with the opinion of those, who admit the idea of a temporary punishment of the wicked in the future world, that I am at present concerned. And, in opposition to this latter opinion, it is my object to show, that, in the strictest sense of the term, the future punishment of the wicked will be endless. In the description of the process and result of the general judgment, which is contained in the twenty fifth chapter of Matthew, we are told, that, "before Christ shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left." To those on his left hand, Christ will say; "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. And these," it is added, "shall go away into everlasting punishment."

The opinion has been advanced, that the separation between the sheep and the goats, at the final judgment, will be a separation, —not between the righteous and the wicked,—but, between sinners and their sins,—that sinners will be placed on the right hand, but their sins, on the left,—that their sins will "go away into everlasting punishment," but their persons "into life eternal." But this opinion is stamped with all the marks of an absurdity. For, it supposes it possible for sin to exist by itself, separate from the sinner. A sin, however, is a personal act. We cannot conceive of its existence, independently of its action. To feel the absurdity of the opinion, that is now the subject of remark, let us read a part of Christ's description of the general judgment in accordance with it. 'Then shall he say to them on his left hand, Depart from me, ye cursed *sins*, into everlasting punishment. For, I was an hungered, and ye, *sins*, gave me no meat; I was thirsty, and ye, *sins*, gave me no drink; I was a stranger, and ye, *sins*, took me not in; naked, and ye, *sins*, clothed me not; sick, and in prison, and ye, *sins*, visited me not.' If, then, the theory before us is absurd, it will follow, that it will be individual persons of the human race, who, at the close of the final judgment, will "go away into everlasting punishment."



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Here I am met with the critical remark, that the term, "*everlasting*," in this passage, does not necessarily signify endless duration. But, before examining this remark, it may be proper to adduce a few additional passages of a similar character. "Who shall be punished with *everlasting destruction* from the presence of the Lord, and from the glory of his power." "To whom the mist of darkness is reserved *forever*." "To whom is reserved the blackness of darkness *forever*." "And the smoke of their torment ascendeth up *forever and ever*." "And, again, they said, Alleluia; and her smoke rose up *forever and ever*." "And the devil, that deceived them, was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night *forever and ever*." As it respects the words, *everlasting*, *eternal*, *forever*, and the phrase, *forever and ever*, contained in the passages which have been adduced, the best critics acknowledge, that, in the original, they primarily signify a strictly endless period of duration;—and that they are used to signify a limited period of duration, only when used in a figurative, subordinate sense. The same is true respecting the Greek word, rendered by the English words,—*everlasting and eternal*,—as it is used in classic writers. In the writings of Plato, Aristotle, Plutarch, and the best Greek authors generally, it has been proved by a distinguished critic to signify an absolutely endless period of duration. And to signify this, he says, they have no better word in their language. It is an acknowledged rule of interpretation, that the meaning of the words and phrases in question must be determined by the nature of the subjects, to which they are applied. When, as in a few instances, these terms are applied to things in their own nature temporary, we naturally understand them to signify a limited period of duration. For example. The mountains and the hills are said to be everlasting. In this case, our knowledge of the temporary existence of the mountains and hills leads us to conclude, that the term—*everlasting*—is applied to them in a figurative, limited sense. But the same rule of interpretation will lead us to conclude, that the future punishment of the wicked will be endless. The word, *everlasting*, is used to represent the duration of future punishment. The subject, in relation to which that term is used, is the soul of man. But the human soul is absolutely eternal in its existence. Is it not, then, in view of the rule of interpretation that has been stated, a fair conclusion, that the future punishment of the wicked will be strictly eternal?

It is another acknowledged rule of interpretation, that the signification of the terms—*everlasting*, and *eternal*—is to be determined by the connexion in which they are used. Let us, then, apply this rule to the case before us. The duration of the future happiness of the righteous on the one hand, and the duration of the future misery of the wicked on the other, are both brought into view in the same passage of Scripture. "And these shall go away into everlasting punishment; but the righteous into life eternal." The terms—*everlasting*, and *eternal*—in this passage, are both translated from one and the same word in the original. Why are they not, then, as used in

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this connexion, to be regarded as synonymous terms? It cannot be reasonably supposed, that Christ would have used a certain word in a limited sense, and, in the same verse, and with the same breath, without giving any intimation of his design to do it, would have used the same word in a sense infinitely different. But it will not be doubted, that, when he said,—"The righteous into life eternal,"—he used the word rendered *eternal*, to signify a strictly endless period of duration. How, then, can it be reasonably doubted, whether he used the same original word to signify a strictly endless period of duration, when, in the former part of the same verse, he said,—"These shall go away into everlasting punishment?"

The Greek phrase, rendered —*forever and ever*—is used eighteen times in the New Testament. In fifteen instances, it is used to represent the continuance of the perfections and government of God. In these instances it is, therefore, obviously used to signify endless duration. In one instance, it is used to represent the continuance of the reign of the righteous. Hence, in this instance, it is also used to signify endless duration. In the two remaining instances, it is used to represent the continuance of the punishment of the devil, of the beast, of the false prophet, and of those of mankind, who worship the beast and his image. It is, therefore, probable, in the proportion of sixteen to two, that in these two instances, as in the former sixteen, the phrase—*forever and ever*—is used to signify an absolutely interminable period of duration.

The texts concerning the sin against the Holy Ghost, are a clear proof of the eternity of future punishment. "The blasphemy against the Holy Ghost shall not be forgiven unto men. Whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come. He, that shall blaspheme against the Holy Ghost, hath never forgiveness." Now, the Gospel rejects every idea of the salvation of men without the forgiveness of their sins. Their sins must be pardoned, or they cannot be saved. Those, then, who commit the unpardonable sin, cannot be saved, and must, consequently, endure an endless punishment.

What Christ said concerning "the son of perdition," is a clear proof of the eternity of future punishment. "Woe to that man, by whom the son of man is betrayed: *good* were it for that man, if he had never been born." Let Judas be miserable for millions and millions of ages, and then be received to heaven, and it will be infinitely good for him to have been born. The period, during which he will be miserable, will be but as a moment, in comparison with a subsequent eternity of blessedness in heaven. It is repeatedly said concerning the lost in hell, that, "their worm dieth not, and their fire is not quenched." How, then, can they be happy? So long as "their worm dieth not, and their fire is not quenched," they must necessarily be miserable. But their worm will never die, nor will their fire be ever quenched. The future punishment of the wicked will, consequently, be endless.

But it is said, that it would be unjust for God to inflict upon sinners an endless punishment.

How does this appear? From his own language, fairly inter-

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preted, it appears, that he has actually threatened to inflict endless punishment upon finally impenitent sinners. But this he surely would not have done, if it would be unjust for him to carry his threatening into execution. The moral perfection of his character forbids him to issue any threatenings, the execution of which would be inconsistent with retributive justice. It will, I presume, be admitted, that God may justly continue to punish the wicked in the future world, so long as they will *deserve* to be punished. It is, then, pertinent to inquire, whether they will not *deserve* to be punished, so long as their *guilt* will remain, and whether their *guilt* will not remain *forever?* If, as seems obvious, no limited term of punishment will completely expiate their guilt, that guilt will continue through interminable ages. And, as guilt and desert of punishment are, in the nature of things, inseparably connected, they will *deserve* to be, and may, therefore, *justly* be, punished through the whole period of their existence. In this connexion, it also deserves to be considered, whether those, who die impenitent, will not continue to sin throughout eternity. If, as we have reason to believe, all their exercises and actions will be one uninterrupted series of sins against God, then, they will, on this account, deserve to be punished forever. And God may justly continue to punish them forever for those sins, which they will continue to commit throughout eternity.

It is, again, said, that the *goodness* of God will not permit him to inflict an endless punishment upon any of mankind.

Could we have judged beforehand what plan the goodness of God would lead him to adopt and pursue, we certainly should have concluded, that, instead of ever suffering either moral or natural evil to enter his dominions, he would cause holiness and happiness uninterruptedly to prevail throughout the universe. In a far different manner, however, has he actually ordered events. In the world, which we inhabit, moral evil, and its concomitant natural evils, as pain, sickness, sorrow and death, have reigned from the beginning. All these things have occurred under the government of God. That they *should* occur, is, therefore, consistent with his goodness. But if it is consistent with his goodness to bring the evils, that have been enumerated, upon his creatures in the present world, then, for any thing we know to the contrary, it may be equally consistent with his goodness to bring greater evils upon the wicked in the world to come. As long as it will remain true, that none, by searching, can find out God, or know the Almighty unto perfection, so long will it remain impossible for any man to prove, that the idea of endless punishment is irreconcilable with the divine goodness.

Again it is said, "Christ tasted death for every man; and, therefore, all mankind will be saved."

That Christ died for all, is a doctrine of Scripture. But from this fact it does not necessarily follow, that all men will be saved. Were the atonement of Christ, as some have supposed, a literal purchase, or the literal payment of a debt for the sinner, it would, indeed, be correct to infer from its universality the salvation of all mankind. But the atonement is not to be regarded as the literal payment of a debt. All, that it

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has done, is, to render it consistent for God to pardon sin. It was made primarily on *God's* account, that he "might be just and the justifier of the believer in Jesus." It does not remove the ill desert of sinners, but leaves them as guilty and as deserving of punishment, as they would have been, had it not been made. Hence, God is under no obligation, simply on account of the atonement, to save a single sinner from merited punishment. The question, whether all, or but a part of mankind will be finally saved, entirely depends on other considerations than that of the universality of the atonement. Notwithstanding its universality, none will be savingly benefitted by it but believers in Jesus. Instead of saving unbelievers, it will serve to aggravate their future condemnation and misery. Having neglected so great salvation, they will be unable to escape. Having accounted the blood of the everlasting covenant an unholy thing, they will be thought worthy of a punishment peculiarly great in degree.

The opinion has often been advanced, that the future punishment of the wicked will be merely disciplinary,—designed to bring them to repentance and qualify them for heaven. But, on what is this opinion founded? Certainly, not on the testimony of Scripture. The fallen angels have been suffering in hell perhaps for six thousand years. But their sufferings have not *yet* had upon them the effect of a salutary discipline. From our being so frequently warned by Christ and his Apostles to beware of their seductions, we learn, that they are false and seductive still. But if a term of suffering of six thousand years continuance has not brought them to repentance, there is no reason to think, that, how long-soever their term of suffering may be protracted, this effect will thereby be produced. As it respcts the idea, that some of mankind will, after death, be brought to repentance and qualified for heaven, it seems wholly repugnant to the word of God. According to its declarations, as the character of man is at death, so it will continue to be forever. He, who is then righteous, will be righteous still. He, who is then holy, will be holy still. He, who is then unjust, will be unjust still. And he, who is then filthy, will be filthy still. Let not the reader, then, trust his eternal all upon the doctrine of universal salvation. Launch not into the untried and boundless ocean of eternity in so frail a bark, as this. Spend not your precious moments in making covenants with death, and agreements with hell. Your covenants with death will be eventually disannulled,—your agreements with hell will not stand,—and all your refuges of lies will be swept forever away. Flee to Christ. Take shelter in him, as the only ark of safety. Then will you be secure, when the heavens are passing away with a great noise—the elements are melting with fervent heat —the earth is consuming—and Jesus is himself descending "to execute judgment upon all."

F.

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For the Christian Magazine.

## ANSWER TO MORE INQUIRIES RESPECTING SUBMISSION.

*Messrs. Editors,*

In my answer to the first Inquiries of Juvenis, upon the subject of submission, I meant to meet

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them fairly, and, if possible, to make a reply that would be satisfactory. I have long since believed the sentiment to which Juvenis objects, and considered it capable of being set in a clear and satisfactory light. But I know too well the difficulties of altering the minds of men whose opinions are fixed, to be surprised that I have failed to produce conviction in the present case.

Juvenis thinks that I have misled, or taken a course calculated to mislead your readers, in regard to the real sentiments of Senex, by using the phrase "doubting Christians," instead of "those that have no hope." But if he will again attentively peruse the communication of Senex, he will there find, the phrase "doubting Christian," used precisely in the same sense in which I have used it. The following is an example. "I now ask whether unreserved submission to the divine disposal, is not directly calculated to remove the doubts of a *doubting Christian*, and whether any thing else can do it."

Juvenis thinks he might justly complain of me for saying that he, "by the form and manner of his first inquiries, had raised a great dust." It is not a little strange, that he should think of making this complaint, while he proceeds immediately to charge me with "appealing to popular prejudice, to break their effect;" and follows this with more than an insinuation that I had "ingeniously and slily *dodged* by the point" in question. It seems that he intended to give me at least as much ground to complain of him, as he had of me.

He says, "I regret to find that the point of some of my first inquiries has been *mistaken* in the answer." This is well said, and appears candid, and kind. But there is a difficulty in reconciling it with the charge which he afterwards makes against me "of *dodging* by this same point, with great ingenuity and rather *slyly*." I must certainly be a wonderful man "to *dodge*" "*ingeniously*" and "*slyly* by" a point which I did not see. But the fact is, I neither mistook the point of his inquiries, nor did I dodge by it. I saw it as clearly in his first communication as in his second, and I intended to meet it fairly, and I am now unable to see why I did not. In regard to the assertion of Senex, that "a Christian might be ignorant of his good estate, and consequently suppose that the glory of God might require his destruction," Juvenis inquired whether this ignorance is necessary? "The *point* of my inquiries," says he in his last communication, "was, whether the ignorance of a good man that he is a subject of saving grace, is of this kind necessary, and therefore the basis of an exercise essential to salvation, against which no objection could lie." It was with this *point* of his inquiries full in view, that I gave the following reply. "Whether this ignorance be *necessary* or not, is of no more consequence, as it respects the duty of unconditional submission, than the question whether it is *required* or not. If the penalty of the divine law is just, and an individual sincerely believes, as many a Christian has done, that the glory of God, and the good of his kingdom, require that this should be executed upon him; he certainly must submit to it, or oppose the supposed purpose of God. The fact that this mistake, or ignorance, is not necessary, does not prove that the consequent submission is not necessary,

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any more than the fact, that a sinner's wickedness is not necessary, proves that the consequent duty of repentance is not necessary to salvation. It is believed that Juvenis himself will not deny, that a disposition to submit to the known, or supposed purpose of God, is a duty essential to salvation." Now whether the point of this inquiry was either mistaken, or evaded, your readers will judge.

But on this subject, Juvenis inquires, "What is the first duty of a man who is ignorant? Is it not to obtain light?" That is, as I understand him, what is the first duty of a Christian, who is ignorant that he is a Christian? Is it not to obtain evidence that he is a Christian? Very well, admit, if you please, that this is his first duty. How is he to obtain this evidence? Is it not by exercising those holy affections which God requires? Is there any other way in which a person can acquire a knowledge of his good estate? and is not submission to God one of those affections? Unconditional submission is not only a means, by which a doubting Christian *may* obtain evidence of his piety; but it is the means by which many a one has emerged from great and distressing darkness, into the light and liberty of the children of God. And there is no exercise of the mind which can give an individual good ground to hope, while he is conscious of an unwillingness, that God should do his pleasure with him, and every other creature.

After quoting the following questions from my answer to his inquiries, "Can a person be reconciled to God without being reconciled to his *law?* And can a person be reconciled to the law of God without cordially approving of its *penalty?*" Juvenis replies, "To this I would say with all my heart *by no means.* But I would inquire, are we bound to be any more willing to accept the punishment of our iniquity, than God is to inflict it? And how far is God willing to inflict it? On any but the finally impenitent?" Now I will not charge Juvenis, with "*dodging slyly*" by the point of my inquiries; but I cannot forbear to let your readers know *how* he has gotten by it. It is by leaving out the question that contained the *point* of them all, and answering only those which preceded it. The passage which contained these inquiries stands thus in my communication. "Can a person, I ask, be reconciled to God without being reconciled to his *law?* And can a person be reconciled to the law of God, without cordially approving of its *penalty*, as well as precept? *And can a person cordially approve of the penalty of the law, without being willing to* SUFFER *it, provided, in his view, the glory of God requires its execution upon him?*" This last question, with a view to which both the others were asked, and without which they had no perceptible relation to the subject discussed, Juvenis does not see fit to quote, and instead of giving any direct answer to it, proceeds to ask a number of other questions. Now as Juvenis has readily admitted, "that no person can be reconciled to God, without being reconciled to his law; and that no person can be reconciled to the law without cordially approving of its penalty," I should have been much obliged to him, if he had told me explicitly, whether a person can cordially approve of the penalty of the law

without being willing to *suffer* it, provided in his view, the glory of God requires its execution upon him? This certainly is a fair question. Juvenis does not, and cannot deny, that individuals are frequently in such circumstances, as really to believe that the glory of God does require that they should suffer the penalty of his law. The question, therefore, whether in these circumstances they ought to be willing to suffer it, is not only a very plain and simple question, but a truly important one. The proper answer to this question would decide the point in debate. If I can cordially approve of the penalty of the law, without being willing to suffer it, when I verily believe the glory of God requires it should be executed upon me, then I readily admit that the submission advocated by Senex is not essential to true reconciliation to God. But on the other hand, if I cannot cordially approve of his law, without being willing, in the circumstances supposed, to *suffer* it, all that Senex contends for must be admitted. I regret exceedingly that Juvenis did not favor me with an explicit answer to this question. If he had answered it in the negative, it would have rendered all further discussion unnecessary. If he had answered it in the affirmative, it would have left me only the labour of showing that a cordial approbation of the penalty of a law, which we are unwilling should, in the circumstances supposed, be inflicted, is an absurdity.

But I shall bestow a moment's attention upon the questions which Juvenis asks in the place in which he ought to have given an explicit answer to mine.—"Are we bound to be any *more* willing to accept the punishment of our iniquity, than God is to inflict it? And how far is God willing to inflict it? On any but the finally impenitent?" To these I reply, we are under obligation to accept the punishment of our iniquity, whenever we *suppose* it to be the will of God to inflict it. It is admitted on all hands, that we deserve to suffer the penalty of the law. Now if it appears to us that the glory of God requires our punishment, we cannot supremely desire the promotion of his glory, without a willingness to suffer it. There is no plainer truth than this: if we desire the promotion of God's glory more than any thing else, we shall cheerfully submit to whatever *appears* to us *necessary* to promote it. It is in vain to say here that we may be mistaken. True, we may be. But mistaken or not, if we are in the exercise of that love to God, which renders us more desirous of glorifying him, than saving ourselves, we *must* be willing to give up our own salvation, whenever it *appears* to be inconsistent with his glory. To suppose, that we ought not to be willing to suffer the penalty of the law, when this appears to be necessary to the promotion of God's glory, is to suppose, that we have a right to be unwilling that he should be glorified.

It is often said, and Juvenis has repeatedly insinuated, that a willingness to be lost is not required. But that love to God which will influence its subjects to desire the promotion of God's glory, above all things else, is required; and there are instances in which individuals have reason to fear that the glory of God requires their destruction. All impenitent sinners have reason to feel this.

They are now impenitent sinners, they have no evidence that they shall not continue impenitent sinners, and they know that the glory of God requires him to destroy all who do continue to sustain this character. They have *reason* then, I say, to *fear* that God intends to destroy them. This object of fear is a proper object of submission. Juvenis seems in each of his communications to reason as though no *unknown* evil could be an object of submission. But here he is greatly mistaken; and on this subject he and others, reason in a manner entirely different from that in which they reason on other subjects. They believe, and say, that those who have reason to *fear* death, ought to be *resigned* to death; and those who have reason to *fear* sickness, losses, disappointments, and trials, ought to be willing to suffer these things. They speak familiarly of persons being willing to die, while they are yet alive, and *know* not but they shall long continue to live; and they speak as familiarly of persons being willing to suffer any other affliction which they have reason to fear will, in the course of Providence, be brought upon them, without ever thinking that this language is improper, because they do not certainly *know* that it is the will of God, that they should suffer these things. In all ordinary cases, evil in prospect, which is properly an object of *fear*, is deemed a proper object of submission. Why then should not future and eternal punishment, if it be an evil which is deserved, and which God does actually inflict, be an object of submission to all who have reason to *fear* this? But Juvenis gets rid of all this by saying, that "this submission, this willingness to be destroyed in a future state, must be the act either of an impenitent sinner, or of a Christian. If it is the act of an impenitent sinner, it is worth nothing. In such a man, 'there is no good thing.' It must then, if God has required it, and it is essential to salvation, be the act of a new creature, a real Christian. But for a real Christian to be willing that God should destroy *him* in a future state, would imply a willingness that God should violate his promise, 'he that believeth shall be saved.'" Those who wish to see the sophistry of this reasoning satisfactorily exposed, are referred to the communication of Senex, to which Juvenis has undertaken to reply. A word is all that I deem it important to say in relation to it, and that is this: a willingness that God should execute the penalty of the law upon him, if he pleases, is one of those exercises of the mind by which the sinner *becomes* a saint. Juvenis might as well say of the first exercise of love, or the first exercise of repentance, or the first exercise of faith, of which the sinner is the subject, and by which he becomes a saint, that it is an act of an impenitent sinner, and of course worth nothing, as to say this of the submission in question. If it is a truth, that all impenitent sinners have reason to *fear* that the glory of God requires their destruction, they are all under obligation to submit to this, on the same principle that they are all under obligation to be willing that God should be glorified. And every saint, who has not so full an assurance of hope as to preclude the existence of *fear* on this subject is under obligation to exercise the same submission. And let it never be



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forgotten, unconditional submission to God on this subject, is one of the best means of gaining evidence of our good estate, and of removing the ground of all fear.

In answer to the common objection that a willingness to suffer the just punishment of our sins in a future state, implies a willingness to remain impenitent, I said, "It is believed that many have been willing 'to accept the punishment of their iniquity,' without once *considering* that it is the purpose of God that all who are cast off shall remain impenitent." "This," says Juvenis, "may be true. But I would inquire, Can God be pleased with an exercise which owes its existence to the want of consideration? Has he suspended our salvation on such an exercise?" But I did not say, nor did I intimate, that this submission owed its *existence* to the want of consideration. This is an inference which Juvenis himself has drawn from my assertion, the absurdity of which he here attempts to charge upon me. This willingness owes its existence to a *regard to the glory of God.* The want of consideration in this case is only a circumstance which frequently attends the exercise of right as well as wrong affections. Does it follow from the fact, that there are unanticipated trials connected with the Christian life which Juvenis has chosen to live, that his entrance upon this course is owing to the want of consideration, and has nothing in it pleasing to God? I am sorry to say, that the kind of sophistry, here exposed, is frequently to be found in the inquiries and remarks of Juvenis. He uniformly represents ignorance as the *ground* of that submission which is contended for by Senex; whereas this is only a circumstance which may call for its exercise, grounded, as it always is, upon a supreme regard to the glory of God. It is amusing to see how Juvenis, while he seems to smile at the idea of any thing being a duty incumbent upon us in consequence of our ignorance, which would not be a duty if we were rightly informed, admits this principle fully in his reasoning against it. He does this when he says, "it is the first duty of a man who is ignorant to obtain light." Here the duty which he inculcates is as much founded on ignorance, as that which he seems to discard for the same reason.

I admitted also, "that those who exercise the submission in question, do sometimes consider that all who are cast off will remain impenitent." The substance of all I said on this subject is what follows. "But allowing, as we must, that they do sometimes consider that all who are cast off, will remain impenitent, the difficulty presented is precisely the same in kind, with that which attends a willingness to remain imperfect, in this life. They can submit to this as the effect of a divine *purpose*, in the same manner in which they submit to any other evil which in itself they hate. Their submission to *this*, as the effect of a divine purpose, implies no approbation of it as *sin*, nor a disposition to disobey any divine precept; but is perfectly consistent with the most fervent desire to be holy, and with present efforts to continue so. If future impenitence could be viewed in no other light than as the mere criminal act of the sinner, that is, if the purpose of God could not be seen in it, it is readily granted, that it could not

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be an object of submission, and that a willingness to be impenitent, in this sense, would be impenitence itself. But to submit to it as the effect of a divine purpose, is the same thing as to be willing in any other case that the counsel of God should stand." With respect to this, Juvenis says, "I beg leave to inquire, how any man that now lives, or ever will live, is to obtain this *view* of his own future impenitence as the effect of a divine purpose? How can he know that there is a purpose of God to this effect? Is it not manifestly impossible for him to know this without a special revelation? *And what right has he to suppose it?* If this *view* is impossible, in the case of every individual, how can any man be accused of any want of 'a disposition to submit to the purposes of God,' by being totally unreconciled to impenitence, either present, or future?"

*Answer.* The future impenitence of all who shall be cast off, is what *Juvenis* has supposed, and what he and others have repeatedly brought as an objection against the doctrine of unconditional submission. Now if it is a fact, that this is something which "no man has a *right* to suppose in his own case," it certainly cannot be any solid ground of objection to his willingness "to accept the punishment of his iniquity."

The reasoning of Juvenis on this subject is truly singular. It is substantially this. He in the first place, objects to a person's being willing "to accept the punishment of his iniquity," because it is the known purpose of God that all who are cast off shall remain in impenitence, and no man ought to submit to future impenitence. But when the ground of this objection is removed by showing that even future impenitence may be an object of submission, when viewed as the effect of a divine *purpose*, he changes his ground and says, "no man that now lives, or ever will live, can obtain this *view* of his own future impenitence, as the effect of a divine purpose."—"He cannot *know* that there is a purpose of God to this effect,"—and "He has no right to *suppose* it." This is a very good illustration of a common saying: "Error is fated to run crooked."

Senex admitted, and I made the same concession, "that present submission is inconsistent with present disobedience." On this, says Juvenis, I would inquire, "Whether present impenitence is not as much the effect of a divine purpose as future? And if submission to God is inconsistent with present impenitence, why not to that which is future?"

The reason why present submission is inconsistent with present impenitence is, It is impossible that a person should be both penitent and impenitent at the same time. But it is not impossible for him to be penitent to-day, and impenitent to-morrow. To suppose a person submissive to the purpose of God respecting his present impenitence, is to suppose him to be obedient at the very time he is disobedient. But to suppose him now submissive to the purpose of God that he shall in future be impenitent, involves no such absurdity.

Juvenis further inquires, "Is there not an essential difference between God's decrees and their effects?—Because I am found to have a disposition to submit to the former, am I, therefore, to the latter? If I submit to the decrees of God, *as decrees*,—that is, as being what they are, holy,

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benevolent, and wise, is not this enough?—Even considered as the effect of a divine purpose, is it not our duty to feel unreconciled to sin?" True, there is a difference between God's decrees and their effects. But it by no means follows from this circumstance, that we may submit to the former, and not to the latter. What does Juvenis mean, when he speaks of submitting to the decrees of God, *as decrees*, and, at the same time, refuses to submit to their effects? Is there, in fact, any such submission as this? *Can* there be any such submission as this? Submission to the decrees of God, if it means any thing, must mean a willingness that what he has decreed should take place. Let us suppose, now, that God has decreed to raise up a wicked prince, and to send him in the pride and stoutness of his heart to chastise America, as he once did the haughty king of Assyria, to scourge his people the Jews. Juvenis, if I understand him, could submit to this decree, "as a *decree*, that is, as being what it is, holy, benevolent, and wise." But he could not be willing that it should go into operation, because this would be submitting to its effects. He could not submit to have his country chastised by this wicked man, "who is God's sword," because this would be submitting to sin. "To sin, even considered as the *effect of a divine purpose*, it is our duty to be unreconciled." Now I ask, to what does this submission amount? If he is not willing that this prince should in the pride and stoutness of his heart, or in other words, with wicked motives, chastise this people, he does not submit to the decree of God, "as being what it is," because by the supposition, it is the decree of God, that he should *thus* chastise us. If there is, as Juvenis contends, such a thing as submitting to God's decrees, without submitting to their effects, then I see not why a person may not submit to the decree of God that he should be sick, without ever being *willing* to be sick, and to his decree that his friends should be taken from him, without ever being *willing* that they should be taken from him, or to the decree of God that he should die, without ever for a moment feeling *willing* to die. How, I ask, do mankind *manifest* their submission to God? Is it not by submitting to the *effects* of his decrees? Does Juvenis consider it "enough" for a man to tell him that he submits "to God's decrees, as *decrees*," while he appears to be totally unreconciled to all their known effects? If Juvenis cannot defend himself against the theory which he opposes, without maintaining the distinction which he has made between submitting to the decrees of God, and their effects, he may rest assured, that he is engaged in a hopeless cause. There is not a plainer truth relating to submission, or to any other Christian duty, than that submission to the decrees of God, "as being what they are," implies a willingness that what is decreed should actually take place. I readily admit, and I have in every part of this discussion admitted, that sin, in itself considered, or viewed only as the criminal act of the sinner, is not an object of submission. But when viewed as the effect of a divine purpose, and as destined to be the means of ultimate good, although an abominable thing in itself, it is as really an object of submission as any other evil.

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Again Juvenis inquires,

"Does the purpose of God in regard to sin constitute any thing more than the *moral* certainty of its existence? Is it not a certainty of the same kind, as that which we feel, when we know that a habitual drunkard will become intoxicated, if a sufficient quantity of spirit is thrown in his way?"

To this I reply, that the purpose of God in regard to sin, constitutes an *absolute* certainty of its existence. It is *not* a *moral* certainty, such as we feel, when we know that a habitual drunkard will become intoxicated, if a sufficient quantity of spirit is thrown in his way; for this kind of certainty is nothing more than a very strong probability. Liquor may be placed before an habitual drunkard, and yet not be taken. But there is nothing in the universe more certain, than that every purpose of God shall be accomplished. Not only the agency of creatures, but his own agency is exerted for the accomplishment of all his purposes.

Near the close of my answer to the first inquiries of Juvenis, I said, "It is not, I apprehend, sufficiently considered, that submission always implies an *evil*, real or supposed, to be submitted to;" and added, "this thought pursued, will throw much light upon the subject." After quoting this passage, he says, "This thought I cannot pursue, I am stumbled at the threshold, I know that we are 'to submit ourselves to God.' But, with reverence would inquire, Is God an evil? Is his purpose an evil? Is his sovereignty? Is his law? Is any thing an evil that is in God? or any thing he has ever done? When my heart submits to the justice of God in destroying all the impenitent in a future state, must I say to God, I feel that this thy justice is an evil, but I submit to it: or, is it my duty, and my privilege, to feel that I submit to that which is holy, and righteous, and lovely—essential to the happiness of the universe, and the glory of its author?"

Had Juvenis taken a little more pains to understand me, he might have saved the strength he has exhausted in this formidable array of interrogations. It is a pity that he should work himself out of breath, in beating the air. True, God is not an evil. But this by no means proves that his creatures must not submit to evil, in order to submit to him. It is because he is not evil, but good, that his creatures are bound to submit to the evils which he inflicts. It is true that his sovereignty, his law, his justice and all that is in God, is good. But Juvenis himself will not deny, that in the exercise of his sovereignty, in the execution of his law, and in the displays of his justice, he subjects his creatures to various kinds and degrees of suffering, which in itself is an evil. If he will have it, that this suffering is no *evil*, because "it is essential to the happiness of the universe, and the glory of its author," my reply is, there is then *no* evil in existence, for undoubtedly there is a sense in which every thing that takes place is "essential to the happiness of the universe, and the glory of its author." But to say there is no evil in existence, or that there is no evil attending the displays of God's sovereignty and justice, is to use terms contrary to the universal law of language, and to offer an insult to the common sense of mankind. I shall not here attempt to prove my

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assertion, that submission always implies an *evil*, real or supposed, to be submitted to. My limits will not admit of this. But I shall take the liberty to request all who doubt this position, to consider whether they are ever conscious of *submitting* to that which implies no real or supposed evil? or to that which requires no self-denial. We speak familiarly of submitting to sickness, when desirous of health, and of submitting to death when desirous of life. But who was ever heard to speak of submitting to health when he was desirous of enjoying it, or of submitting to life when he wished to live? Now if it is a fact, as I presume all my readers except Juvenis will admit, that submission always respects an *evil*, real or supposed; it will not follow, as he contends, that sin cannot be an object of submission, because it is something which we do and ought to hate.

I regret that Juvenis, after having placed himself in an attitude of an inquirer, and solicited an answer to his numerous questions, should seem to grow impatient with his subject, and conclude his inquiries with a question which has the appearance of a design to reproach the opinion of his opponents. The proposal of this last question, in the terms in which he has expressed it, is in my view, a violation of decorum in religious controversy, which would justify me in passing it without notice. But I shall simply observe, that there is no more effectual antidote against every species of Antinomianism, than that disinterested affection which influences its subjects to submit cheerfully to every known or supposed purpose of God. On the other hand, that selfishness which loves God only for his favors, and which submits to him only upon condition of its own salvation, is, and ever has been, the very essence of Antinomianism.

ALIUS JUVENIS.

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## THE PILGRIM'S PROGRESS IN THE NINETEENTH CENTURY.—BY BUNYANUS.

### CHAPTER XVIII.

*Love-self.* I do not like Brother Thoughtful's notions respecting charity at all; and I am persuaded very few pilgrims do. They are too bigoted for this enlightened and liberal age.

*No-law.* I dislike them for another reason too. If I understand his scheme, he would have it, that we are still under obligation to keep the moral law, and bound to love God with all our hearts, and our neighbor as ourselves; just as Adam was before he fell.

*Thoughtful.* Certainly. The command is, "Be ye therefore perfect, even as your Father which is in heaven is perfect." I suppose we are bound to keep this command.

*No-law.* Not at all. Such commands are only given to teach us our impotence, and lead us to appropriate to ourselves by faith the finished righteousness of the Prince Immanuel. His obedience was perfect; and when it becomes ours by faith, we are perfect as our Father in heaven. In ourselves we are nothing but sin; but in him we are nothing but righteousness. He "has taken all our sins, and given us all his righteousness."

*Thoughtful.* If your scheme is true, I see no need of a believer's exercising repentance for any act of sin into which he may fall.

*No-l.* No. One of my favorite

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authors says: "It would be a dishonor done to Christ, tarnishing the glory of *his finished work*, if a believer were ever to be sorry for his sin, or to bow down his head like a bulrush after the commission of it."

*Th.* Do you think the commission of sin can interrupt the believer's peace of mind, or his communion with God?

*No-l.* No. The same author says, "Sin can never disqualify him for any one mercy or blessing which God has promised him in his son Jesus Christ, nor can ever for one moment break his peace with God, which is his from eternity through the everlasting mediation of Christ; his, whatever sin he may commit, even robbery and murder." "Sin can do the children of God no harm, holiness no good."

*Th.* Your language shocks me. I did not expect any one would talk so, who professed any attachment to the blessed Redeemer.

*No-l.* You do not understand my scheme. It is more honorable to him than yours, or any other scheme of which good works are a part. I exalt his grace; but you depreciate it, by mixing your good works.

*Th.* I should rather think it would be dishonoring him in the highest degree to call myself a disciple of his, and yet live in the open and allowed violation of his commandments.

*No-l.* You not only depreciate the grace of God, but his justice too. For it would be as unjust to exact obedience of believers after their surety had rendered it for them, as to exact punishment of them after their surety had suffered that for them. One of my favorite authors says, "While the Mediator was in the world, he rendered a perfect active obedience to the moral law, as the expanded covenant of works, in the room and stead of all those persons whom the Father gave him to be redeemed; and this righteousness is reckoned to all believers for their justification and adoption by the Father, as the legal, perfect, and meritorious cause of the same." He says also, "The Father justifies every one of the elect in the moment in which he is so united to Christ as to believe in him, in consequence of the perfect vicarious righteousness of Christ, which is imputed to the believer, because by the mystical union it has actually become his righteousness, according to covenant." Also, "None can be pronounced by the judicial sentence of God to be just, but those that are perfectly just; and righteousness can be reckoned or imputed to none but to those that possess it." He also says, "while the Mediator was in our world, he endured in his sufferings even unto death, the penalty of the violated law, in the place of all who were given to him by the Father to be redeemed; so that all the sins of believers, past, present, and to come, were legally punished in him, to the full satisfaction of divine justice." Another favorite author asks, "Can they, for whom this satisfaction has been made, be punished for the same sins, for which justice is declared to be satisfied? How can the same crimes be punished twice over in a just government?" And another affirms, "The justice of God renders their salvation absolutely certain; because it would be incompatible with the first principles of equity to punish in their own persons those for whose sins Christ has made ample satisfaction." In view of what these

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learned Doctors say, I infer, that neither sufferings nor obedience can be justly exacted of us believers, both having been rendered for us, to the full satisfaction of justice, by our great Surety.

*Th.* It seems to me that this whole scheme is contrary to scripture, reason, and common sense; and destructive of all true piety and morality. Religion consists in conformity to God, in heart and in life.

*No-l.* No. Religion consists in faith. You talk like a legalist, and you oppose salvation by grace, as I told you once before.

*Th.* I consider your faith as no better than your works. It consists in believing that "Christ has taken all your sins, and given you all his righteousness," which is not true with respect to any; and if it were, you have no evidence that it is with respect to yourself.

*No-l.* Not true with respect to any! Do you think those learned Doctors, to whom I have referred, have taught what is not true? You must not accuse such great men of teaching unsound doctrine.

*Th.* They may have believed what they taught; but if they did, that does not make it true. I learn from the divine oracles to call no man master on earth; but to try every thing by "the law and the testimony: if they speak not according to this word, it is because there is no light in them."

*No-l.* I will cite another learned Doctor, in confirmation of what I have said already. He observes, "Our sins so became Christ's, that he stood the sinner in our stead, and we discharged. It is the iniquity itself that the Lord laid upon Christ; I mean, it is the fault of the transgression itself. To speak more plainly; hast thou been an idolater, a blasphemer, a murderer, a thief, a liar, or a drunkard? If thou hast part in the Lord, all these transgressions of thine become actually the transgressions of Christ. Nor are we so completely sinful, but Christ being made sin was as completely sinful as we." What do you say to this?

*Th.* I say I abhor such language, and that whole scheme which justifies it.

*No-l.* Take heed, then, lest seeking to be justified by the law, you prove that you have no interest in the Redeemer, and fall under the curse.

*Th.* I thank you for your admonition. I am sensible that I need to take heed lest I be deceived by myself or others. But it is your system, and not mine, which makes justification to be by the law.

*No-l.* How does that appear?

*Th.* You hold that Christ both obeyed the law for us, and suffered its penalty for us, and so satisfied all its demands upon us; and if so I conclude the law itself must grant our discharge. And agreeably to this, one of the authors you cited, says, "This righteousness [of Christ] is reckoned to all believers for their justification, as the *legal* cause of the same." He also says, "None can be pronounced by the judicial sentence of God to be just, but those that are perfectly just."—And he says this of believers, to show how they are justified. His plain meaning is, that believers are, in the act of justification, pronounced perfectly just; and he thinks they are so. But those who are perfectly just, are justified by the law. When a perfectly just man is brought to trial, the law justifies him, and sets

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him at liberty. And when a man who has committed a crime has paid the fine which the law imposes, or has been imprisoned as long as the law requires, and is then discharged, his discharge is by the law, and not by grace or pardon. He would be treated unjustly if he were detained longer. He claims his discharge as a matter of right; he does not ask it as a favor. And accordingly, another of your same favorite authors speaks of its being right to "challenge an acquittance at the hand of God," and says, "He, who as the Judge of heaven and earth must always do right, is said to justify the ungodly—and that out of justice." Again, "God, as he is a just God, cannot condemn the believer, since Christ has satisfied for his sins." Now, it is plain, that if God cannot justly condemn, if he cannot justly punish, then he only does bare justice when he discharges; he exercises no grace in the matter.

*No-l.* But there was grace in providing a Surety to make satisfaction for us.

*Th.* Yes. And it is a part of my system, as well as of yours, that the gift of a Saviour was an act of grace. But while that is all the grace your system acknowledges, mine makes every step of our salvation an act of grace. It was an act of grace to provide a Saviour; it is an act of grace to grant us a season of probation; it is an act of grace to change our hearts; it is an act of grace to pardon our sins; it is an act of grace to bear with us from day to day while committing new sins; and it will be an act of grace to receive us to heaven, where we shall be monuments of grace forever. But if your system is true, there is no grace but in the gift of a Saviour. For if Christ "has taken all our sins, and given us all his righteousness," we are no longer subjects of grace, any more than the angels in heaven. Your system, therefore, instead of exalting and magnifying the grace of the gospel, takes away a great part of it, and it makes the act of justification to be by the law, a proper *legal* act, and not an act of grace.

*No l.* How does your system make every step of the sinner's salvation an act of grace? I see not how it can be, but only as each step is a consequence of the gracious gift of a Saviour. And if that would make it an act of grace, my system would do it.

*Th.* Justice requires that each individual should be treated according to his deserts. Sin deserves punishment; righteousness deserves no punishment. If all our sins are given to Christ, and all his righteousness is given to us, we no longer deserve punishment. Grace is favor to the ill deserving. If all our sins are taken away, we have none left for which we can deserve any punishment; and therefore we cannot be subjects of grace. No favor shown to the angels in heaven can be an act of grace, because they deserve no punishment. It is only where justice requires punishment that grace can be exercised. I take these to be acknowledged principles, are they not?

*No-l.* I am not inclined to dispute them now. Go on.

*Th.* My scheme is, that the moral law is the only rule of right, to which all intelligent beings are bound to conform, because it is right; and that this obligation cannot be fulfilled by any one for another, because the requirement is, "*thou* shalt love;" not *thou* or some other in thy room.



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Men have broken this law, and exposed themselves to its curse. Every sin deserves the divine disapprobation now, and will forever, since no length of duration can change its nature. The punishment threatened to sinners is a proper token of that disapprobation. The penalty of the law, therefore, is endless punishment. This we all deserve for our sins, and must always deserve, whether it is inflicted or not, since it will always remain true that we have sinned. This punishment must be inflicted, unless some other way can be found out, by which the divine disapprobation of sin can be as fully and as clearly expressed as it would be in the infliction of the punishment, in which case only it will be consistent for that punishment to be dispensed with by forgiveness. Such a way has been found out. God has provided a Saviour for those who deserve to perish forever, This was an act of grace. The Lord Jesus Christ made an atonement for sin by the shedding of his blood on the cross. His active obedience was rendered for himself, and could not in the nature of the thing be rendered for any but himself. He was as much bound to do right, as any other being can be. And it was necessary that he should be perfectly obedient for himself in order to be qualified to make atonement by his blood, for otherwise he could not have been "a lamb without blemish." In suffering death, he did not suffer the penalty of the law, which is eternal punishment; but he suffered enough, considering the dignity of his person, to make as clear an expression of God's feelings towards sin, as would have been made by the infliction of that penalty upon sinners. The demands of the law upon us remain in their full force, not at all weakened, but rather made stronger by the death of Christ, that event having laid us under additional obligations. Its demand of punishment, however, though still perfectly just, can now be consistently remitted, in the case of those who consent unto the law, and perform the conditions of repentance and faith; because the ends to be answered by their punishment are secured in another way. In consequence of the death of Christ, the offer of pardon is freely made to all without discrimination, and is an act of grace, because all deserve to be cast off without any such offer. A period of probation is allowed, in which men have opportunity to consider their ways, and secure the offered mercy, by a compliance with the prescribed conditions. This is an act of grace, because all deserve instant destruction. All, however, with one consent, reject the offer, and would continue to reject it were nothing more done for them. But God sends his Holy Spirit, to make some willing in the day of his power, by changing their hearts. This is an act of grace, because the gift of the Holy Spirit is a favor which none deserve. When they are made willing, and become holy in the temper of their minds, that does not alter the fact that they have sinned before, and therefore does not take away their desert of punishment for their past sins. It is an act of grace, therefore, to exempt them from that punishment, by granting them remission of sins. And as those who are regenerated continue to be guilty of their old sins, though the punishment of them is remitted, and also to commit new sins, from day to day, it is an act of grace to

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spare them from day to day, under their increasing ill desert. And as in the great day it will still be true that they have sinned, it will be true then that they deserve punishment, and therefore it will be an act of grace then to acquit them from it in the presence of the assembled universe. And as it will continue to be true forever that they have committed the sins they have, it will continue to be true forever that they deserve to be punished for them; and therefore, while they reign for ever in heaven, they will be everlasting monuments of grace, rich, free, distinguishing, and sovereign grace. And the most eminent saints on earth, on account of the continuance of their ill desert for past sins, and their increasing ill desert for their daily new sins, feel bound, and feel disposed, to humble themselves before God, and lie very low before him, to acknowledge themselves sinners, exceedingly vile, and to ask every favor at his hand as a free gift to the ill deserving. The language of the scripture saints is highly expressive of such feelings; and such are the feelings of all on earth who resemble them.

*No-l.* You speak of believers becoming *holy*, as if you supposed they were to be holy *in themselves*. Here is the lurking legality of your scheme, which, though you talk so much about grace, leads you to mix your own works with the righteousness of Christ, as though his finished work needed helping out with some additions of ours.

*Ardent.* Are not believers spoken of in the scriptures as being "partakers of the divine nature," and "partakers of his holiness?" And is it not plainly declared, that "without holiness no man shall see the Lord?"

*No-l.* Yes. But one of the learned Doctors before referred to, informs us, that in the last mentioned passage, and I should think also in the others, "*holiness* means separation to God, and not any quality, or grace, or habit of mind;" or else it means "the holiness of Christ *imputed* to us, and so made ours in a judical or legal respect." Believers are "chosen in Christ, to be holy *in him*, even *in him*; but not so as to be holy *in themselves*."

*Th.* If they are not holy in themselves, they are in themselves unholy and impure, and are not prepared for a holy heaven, where no unclean thing shall enter. None but "the pure in heart shall see God." I am aware that the word *holiness* sometimes means separation to God, as when applied to places, buildings, vessels, and the like, under the old dispensation. But this is not its only meaning. The holiness of God is not of this kind. It is an exercise of his heart. And when believers are said to be "partakers of his holiness," it means that they are holy in the same sense, with the same kind of holiness that he is. They have holy exercises of heart. They are of the same temper of mind that he is; so that they have "fellowship with the Father and with the Son." Without such holiness of heart, which is his own exercise, there is no communion, no oneness of feeling between the believer and the Father. Heaven itself would be no heaven to the man who does not feel as God feels. And this is a sufficient reason, if there were no other, why it is true that "without holiness no man shall see the Lord." If

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all the holiness in the universe were *imputed* to him, it would do nothing towards qualifying him to enjoy heaven, till the temper of his heart was made to accord with the temper of heaven. If you have not the same mind that was in Christ, if you have not his Spirit abiding in you and renewing you after his moral image, nothing is more certain than that you are none of his. It is absurd to suppose any to be his *disciples* who never do what he commands. But his commands require perfect conformity to the moral law. "Thou shalt love the Lord thy God with all thine heart, and thy neighbor as thyself. Be ye therefore perfect, even as your Father which is in heaven is perfect. As he which hath called you is holy, so be ye holy in all manner of conversation." The promises to change the heart are promises to produce a conformity to the moral law. "A new heart also will I give you, and a new spirit will I put within you; and I will *take away* the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and *cause you to walk in my statutes*, and ye shall keep my judgments, and *do* them." It is a plain and decisive declaration, "Every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love." But it is also declared, "He that loveth another hath fulfilled the law; for love is the fulfilling of the law." And it is written, "*He* that *doeth righteousness* is righteous, even as He is righteous. He that committeh sin is of the devil. If ye know that he is righteous, ye know that every one that *doeth righteousness* is born of Him. Hereby we do know that we know Him, if we keep his commandments. He that saith, I know Him, and keepeth not his commandments, is a liar, and the truth is not in him."

# Review.

For the Christian Magazine.

REVIEW OF TRACTS *published by the American Unitarian Association.*

[Continued from page 189.]

THE *fourth* Tract in the series under consideration is entitled "*Omniscience the attribute of the Father only.*" It is "a reprint of a Sermon, delivered some years since in England, by Rev. Joseph Hutton," and is founded on Mark xiii. 32, "*But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.*" We have examined the Sermon with considerable attention, and give the following as an analysis of its contents: The twelve first pages may be regarded as an *introduction*, in which the author attempts to vindicate himself and his brethren from the charge of degrading the Saviour; insisting, that if they refuse him divine honors, it is not because they do not love him—that, if they are in error, still they are safe—that others, whom they "deem in gross error," are as safe as they—that Unitarians are most sincere in their views of religious truth—and, of course, that they

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ought not to be denied the countenance and fellowship of Orthodox believers. On page 13th, Mr. Hutton introduces his text; and, after asserting once and again, in the next three pages, that Christ was ignorant of the day and hour of which he spake, infers that he did not possess the attribute of omniscience, and consequently could not be a divine person. From the 16th page to the 23d, the author considers the Trinitarian interpretation of his text, that *Christ here speaks, not as God, but merely as man*—affirming that the supposition is absurd, and that it has not been acquiesced in by some Trinitarians, particularly by Mr. Wardlaw. Mr. H. next introduces several classes of passages, to prove the limited knowledge of the Saviour; specially those, in which he speaks of his doctrines as not his own—in which he is represented as *praying*, and as being *tempted*—and "which imply the limitation of any other of his attributes." (pp. 23—34.) He then concludes, with renewedly protesting his sincerity, and fervent charity, though not his infallibility; and with exhorting his hearers to search the scriptures for themselves.

From the foregoing analysis it will be seen, that the main subject in dispute between Mr. Hutton and ourselves, may be reduced to a very narrow compass. It may be resolved into this one question, *Was the divine nature so united with human nature in the person of Christ, that he could consistently speak, and be spoken of, both as God, and as man?* If this question is determined in the negative, then we admit that Mr. Hutton's text, and the other passages which he has cited, are full to his purpose, and go to disprove the divinity of the Saviour—disproving, at the same time however, the divine authority of the *Scriptures*, as being wholly irreconcilable, one part with another. But if the question be determined in the affirmative, then clearly the passages, on which he relies, prove nothing to his purpose. If the divine and human natures were so united in the person of Christ, that he could consistently speak, and be spoken of, both as God, and as man; then he might, as man, represent himself to be ignorant of the hour of judgment, and yet, as God, possess "all the treasures of wisdom and knowledge." He might, as man, and as the constituted mediator between God and men, receive his instructions from the Father—might offer supplications to the Father— he might "in all points be tempted, like as" other men—his human attributes might all be limited—in a word, all that Mr. H. has alleged might be true—and yet none of it afford the least evidence that Christ was not a divine person. We repeat it, therefore, as fairly involving the whole subject in dispute, *Was the divine nature so united with human nature in the person of Christ, that he could consistently speak, and be spoken of, both as God, and as man?*

This question, it will be seen, is one of mere *fact*, to be determined wholly by the testimony of Scripture. And it is not necessary that those, who answer it in the affirmative, should go into all the *hows* and the *wherefores*, which may be made to grow out of it—that they should be able to explain, or to understand, the *manner*, in which the divine and human natures are united, in the person of their Saviour. Whether creatures such as we, can comprehend this mysterious union or

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not, and whether it seem reasonable to us or not, is of very little consequence. God knows, undoubtedly, what the truth is; and the simple point which it concerns us to know is, *What hath God revealed? What is the decision of the Scriptures?*

Let it be observed then, in the first place, that the Scriptures represent the Lord Jesus Christ as possessing a *divine* nature; or as being, in some sense, *God*. We cannot here go into a citation of passages in support of this proposition; nor do we think it necessary, as full proof of it has been exhibited in a former part of this Review.* Suffice it to say, that the same scriptural arguments, which show the divine nature of the Father, may be urged to show the divine nature of the Son. The Father is denominated Lord, and God, and mighty God, and Jehovah; and so is the Son. The Father is represented as eternal, immutable, omniscient, omnipotent, and omnipresent; and so is the Son. The Father is spoken of as the creator, preserver, governor, and final judge of the world; and so is the Son. The Father is exhibited as a proper object of worship, to saints on earth, and angels in heaven; and so is the Son. The Father too asserts his own divinity; and so does the Son. "*I am Alpha and Omega, the beginning and the ending, which is, which was, and which is to come, the Almighty.*"†

The Scriptures farther represent the Lord Jesus Christ as possessing *human* nature; or as being in some sense, a *man*. We have as much evidence that he was a man, as that any other person mentioned in the Bible was a man. He was born as a man; he grew as a man; he appeared, lived, suffered, and died, as a man. In numerous instances, he is expressly denominated a man—"*the man Christ Jesus.*"

Yet this mysterious and glorious personage, whose very name is "*Wonderful*"—constitutes but *one person*. He is not numerically two, but *one*—"*one Lord Jesus Christ*, by whom are all things, and we by him."

If now we put together these three particulars, each of which is supported by divine testimony; we shall have from them the following proposition: *The Lord Jesus Christ possesses both a divine and human nature, united in one person.* In other words, he is "*God*, manifest in the *flesh*." He is "the *Word*, made *flesh*." Being in one sense a *man*, he really is—what he was once understood as making himself to be—in another sense, *God*. But if this is the fact, then he may, with perfect truth and propriety, speak, and be spoken of, both as *God*, and as *man*. He may be represented as born of a woman—and yet as the Creator and Preserver of worlds; as "crucified through weakness"——and as possessing "all power, in heaven and on earth;" as not knowing the day or the hour of judgment—and as knowing literally *all things*. We repeat here, what we had occasion to say on a previous page,‡ we fully believe all those passages, which represent the Lord Jesus as, in some sense, inferior to the Father. We believe them in their most obvious sense.—They express a sentiment which is dear, and even *essential*, to our faith, as Christians. And we as fully believe another class of passages, which invest this same Jesus with the glories of the Godhead—which represent him as equal to,

* pp. 153, 154. † Rev. i. 8, 11 and xxii. 13.

‡ p. 181.

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and one with, the Father Almighty.

As the discourse before us denies the *omniscience* of Christ, it may be proper to adduce the testimony of Scripture to this particular point. It is said of him by one of the Evangelists, that "he *knew all men*, and needed not that any should testify of man, for he *knew what was in man*." "*He knew*, from the beginning, *who they were that believed not*." Say the disciples to him, on a certain occasion, "Now we are *sure*, that thou *knowest all things*." "Lord," says Peter, "*thou knowest all things*, thou *knowest that I love thee*." He knew the thoughts and designs of those with whom he conversed; and he says of himself, "*I am he which searcheth the reins and the heart*."* And we may farther ask, What *less* than omniscience can qualify the Saviour to be the final judge of angels and men? These, and other similar representations of Scripture—which are not so much as noticed in the Sermon before us—are recommended to the future consideration of those, who deny divine attributes and honors to Christ, and assert, from partial views of the subject, that "omniscience is the attribute of the Father only."

The Tract here examined is to us rather a spiritless production, having less pith and substance than some in the series, and not calculated to produce much effect any way. It is written in a diffuse and complimentary strain, and is distinguished chiefly for its insipidity, and for a fulsome and affected display of charity. The author assures us, once and again, that himself and those who agree with him are sincere in their views and pure and holy in their intentions. And "those who differ most widely from him," he believes are as sincere, as good, and as safe, as they. "They may be in error; but what then? They are in charity; and we do not question their final acceptance with the Father." (p. 6.)

The writer of the *next Tract*, "On the Religious Phraseology of the New Testament, and of the present day," begins with complaining of the vagueness and obscurity of our ideas on the subject of religion—attributing the evil, partly to the spiritual nature of religion, partly to indifference, but especially to the words and phrases in which our ideas on this subject are conveyed. He remarks, first, "on the religious phraseology of the New Testament," and secondly, on that "of the present day." Under the first of these divisions, he considers "the appellations given to Christianity, such as *covenant*, *testament*, *kingdom of God*, and *mystery*; the word by which is expressed "the good or benefit, which Christianity was principally designed to communicate," viz. *salvation*; the prescribed "way of obtaining this good or benefit" —by "exertion on our part," while we depend on the proffered aid of heaven; and "the method in which God bestows his favor, commonly designated by the terms *forgiveness*, and *justification*."— Under the second division, he "notices three kinds of phrases—those which describe the *process of becoming religious*; those which describe the *thing itself*; and those which consist of the *titles* that are appropriated to persons considered religious." Each of these two divisions is followed by general remarks.

The ostensible object of this

* John ii. 24, and vi. 64, and xvi. 30, and xxi. 17. Mat. ix. 4. Rev. ii. 23.

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publication is an important one. It is to explain the language of the New Testament, and to free religion from the burthen of a technical phraseology, which is regarded by the author as worse than useless. And there are passages in the book itself, to which, could they be separated from the remainder, we should offer no objection. For instance, in the explanation given of the words covenant and testament—of the consistency of divine and human agency in the formation of religious character—and of forgiveness and justification, as meaning the same—the views of the writer are not materially different from our own. There are other parts, however, which we consider exceptionable, and to these our attention will be chiefly directed.

In several instances, the author, instead of explaining the phraseology of Scripture, *obscures* and *confounds* it. "*Salvation*," he says, "is the great benefit offered in the gospel." But what are we to understand by salvation? It "is *purity of heart*—it is *virtue* and *piety*. The salvation offered in the Scriptures is in itself and essentially that *holiness*, which they inculcate." (p. 10.) Salvation then, according to the new theological nomenclature, is the same as holiness. But suppose the terms be used interchangably, the one for the other. "Behold now is the accepted time; behold now is the day of *holiness*. How shall we escape, if we neglect so great *holiness*? Perfecting *salvation* in the fear of God."

If, to avoid the confusion introduced by this strange definition of the word salvation, it be said that, besides holiness, it includes also the happiness resulting from it; we reply that this is not its meaning. Salvation implies previous loss, and is itself *deliverance* from that loss. In a religious sense, it signifies deliverance from sin, and from misery; but not, unless by consequence, the possession of either holiness or happiness.—Angels are both holy and happy; but they are not the subjects of salvation. They have not been saved, for they were never lost.

Speaking upon *faith*, our author inquires, "Is it better than love, or forgiveness? Is it better than obedience? Rather is it not essentially the *same thing*? No attentive reader of the New Testament can doubt that it is." (p. 19.) Faith, then, according to this critic upon Scripture phraseology, is the same as love, forgiveness, and obedience. Consequently, love, forgiveness, and obedience must be the same as faith. And by a further consequence, since things which are equal to the same are equal to one another, love, forgiveness, and obedience, must be of the same import. If the writer means, that these exercises are the same, because they are all branches of religious duty; then we reply, that he has expressed his meaning very loosely: For on this principle, he might say, that holy joy, and holy sorrow, that keeping the Sabbath and speaking the truth, are all the same. But if he means that they are literally the same, so that the terms expressing them may be used, the one for the other; then he confounds the plainest distinctions, and sets up a principle which cannot be carried through a single chapter of the New Testament, without rendering it perfectly unintelligible.

*Forgiveness*, we are informed by this writer, is "a disposition in God. It is a disposition to deal mercifully with us." (p. 20.) But

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according to this definition of forgiveness, who among the sinful creatures of God are not already forgiven? Who are they, towards whom he has no disposition, could it be consistent, to deal mercifully? And besides, what do we mean when we *pray* for forgiveness? Do we pray that God would cherish towards us a merciful disposition? Do we believe he ever cherished, towards any of his creatures, an unmerciful disposition? And still farther, it may be asked; why should the scriptural signification of the term forgiveness, be so totally different from that in common use? The Judge on the bench, while pronouncing the sentence of the law, may cherish towards the criminal a merciful disposition; but this is not forgiving him. And the chief magistrate, in whom is vested the right to pardon, may cherish towards the convict a merciful disposition, even to the moment of his execution; but neither is this forgiving him. It certainly became one, who was complaining of the obscurity of scriptural language, and was writing with a view to open and explain it, not to "darken counsel by words without knowledge," and thus to obscure and confound it the more.

Our author finds fault, in some instances, with "the religious phraseology of the New Testament," not, as we think, because it does not express the sentiment intended, but because this sentiment does not comport with his own views. He complains that the phrases "born again, created anew," &c. have been arrayed in opposition to "the slow process of spiritual renovation," and have given rise to the notion of "an instantaneous change" of heart. (p. 12.) We are aware, indeed, that these phrases have been thus used; and thus, we are satisfied, they ought to be used. For the very reason that our author wishes them to be set aside, we cannot consent to set them aside. The sentiment they express is as welcome to us, as it can be unwelcome to him. "The slow process of spiritual renovation!" How long does it take a person to turn from the exercise of sin, to the exercise of holiness? "The slow process of spiritual renovation"——prolonged for weeks, and months, and perhaps for years! But what is the state of a person, while this "slow process" is going on—neither one thing, nor the other—neither a sinner, nor a saint! And if taken out of time, while in this state, to what world shall he be consigned?

The religious phraseology of the *present day*, we consider of far less consequence than that of the Scriptures. We shall not stickle for the propriety of every word, or combination of words, by which persons have set forth "the process of becoming religious"—or described religion itself—or designated those whom they have regarded as religious. It would not be strange, if illiterate but well meaning persons have spoken improperly on this subject, as they do on most others. Still the objections of our author to many of the expressions on which he remarks, lie not so much, we are persuaded, against the phraseology, as against the sentiment. The words used give the meaning intended; but this meaning is not consistent with his particular views of truth. We cannot discover the impropriety of representing awakened and convicted sinners as "being anxious—being under concern—be-



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ing struck under conviction"—or as "seeing the plague of their own hearts;" and when truly converted, as "being brought out of a state" of darkness; or as "meeting with a change of heart." They do indeed "shadow forth a painful process to be passed through" ordinarily by the hardened sinner, "in order to become religious;" and represent the change as instantaneous. But for this very reason, they are the terms of our choice; they express what we mean; and before we can be persuaded to relinquish them as improper, we must be satisfied of the impropriety of the sentiment they are intended to convey.

Nor can we see the impropriety of representing the newly converted as having an "interest in Christ," as "receiving comfort," and as "rejoicing" in hope; or of representing religion by the terms "grace" or "godliness;" or of representing Christians as feeling "a compassion for sinners, a love of the brethren," or a "love of souls." The most of these expressions are decidedly scriptural, and the objections of our author to them are decidedly unscriptural. For instance, feelings of rejoicing, he says, are "least of all proper to the *commencement* of a religious course." (p. 28.) But when the eunuch believed, and had been baptized, did he not go "on his way *rejoicing?*" And when the jailer and his family had been baptized, did he not "*rejoice*, believing in God with all his house?" On the same page in which feelings of *rejoicing* are objected to, as "least of all proper to the commencement of a religious course," the "*serious* and *solemn* affections" are objected to, as "not presenting a very attractive description of true religion." But if our religious affections must be neither "serious and solemn," nor yet joyful; what must they be? What sort of feelings would our Unitarian friends have us to cherish, on the great subject of religion?

Our author complains, that Christians "are called converts, church members, professors, professing christians, the pious," &c. But really we have not sufficient light or acuteness to discover the impropriety of these appellations. If Christians have been truly converted, why may they not be denominated "converts?" If they have, like Timothy, "professed a good profession before many witnesses," and become members of the visible church of Christ; why may they not be called "professors, professing Christians," or "church members?" Or if they truly love, worship, and serve God, are they not "*pious*," and may not this epithet be justly applied to them? Why not call Christians, as well as others, by their right names, and speak of them according to their circumstances and characters?

Our author objects, generally, to the words and phrases on which we have remarked, that they "give a character of *indistinctness* to religion;" "shelter *heartlessness* and *hypocrisy*;" and, especially, that they "make religion a *peculiar thing*, and prevent its diffusion through the mass of society." (pp. 30—32.) But we do not ourselves believe that these objections are valid. Doubtless some may use the words under consideration, as they use other words, without attaching to them any very definite meaning. But the fault, in this case, lies not in the words.

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but in the *habits* of the individuals concerned. They would use any other form of words that could be substituted, in the same way. And as to the charge of "heartlessness and hypocrisy," it is yet to be proved, that those to whom the words *grace*, and *godliness*, and *piety*, and a *change of heart*, and *love for souls* have become familiar, are less sincerely engaged in religion, than Unitarians. "By their *fruits* ye shall know them." Who then are *doing most*, for the religious instruction of the rising generation; for the establishment of religious institutions among the destitute of our own country; and for the spread of the gospel throughout the world? But the phraseology in question "tends to make religion a *peculiar thing*, and to prevent its diffusion through the mass of society." And what if it does? Is this an objection to it, or the contrary? We know the influence of names, and doubt not but it would be possible, by the adoption of a religious phraseology less distinctive and expressive than that left us in the Bible, to bring religion down so near to nothing, that those who care little or nothing for the subject, might be induced to embrace it. But a diffusion of religion such as this might better be called an *evaporation* of it—as the effect of it must soon be, to banish religion from the earth. Better, far better let the phraseology of the New Testament, and of Christians too, so far as theirs accords with the Bible, remain as it is; and if the pride of men cannot adopt it, they must reject it. If the world cannot be elevated to the standard of religion, let not religion be brought down to the level of a wicked world. Let "the form of *sound words*," which we have heard from Christ and his holy Apostles, be strenuously retained; and if others cannot walk with us on conditions like these, they must be left to walk by themselves.

We close our remarks on this Tract, with presenting to our readers the following passage, which—though we think the sense might have been better expressed in a more scriptural phraseology—we in the main approve.

"How strong are the indirect intimations, which the scriptures give of the fallen and unhappy state of human nature. Every thing which we are taught concerning our duty, our interest, our spiritual welfare, points to our deficiency and danger. Thus the attainment of the true dignity, excellence, and happiness of our being, is called a salvation. It is a rescue,—it is an escape. It is not an early vigor, and a splendid improvement, but it is poverty, and weakness, and redemption that we hear of. It comes not to us with the beauty and joy of innocence, but under the humbler aspect and name of relief. The richest boon of our existence, you thus see, bears an inscription that testifies to our unworthiness. Observe, too, the characteristics and descriptions of this blessing. The commencement of all that is good within us, must needs be called a renovation; its progress is a conflict; its end is a release. The ritual expressions of it too, are baptismal waters, to wash away our sins, and the symbols of suffering and death, that was endured for us.

"There is then an implication pervading the whole scriptures of the most humbling nature. 'I had rather,' says Dr. Paley, in speaking of that branch of the Christian evidence, which he has so acutely traced out in his Hora Paulinæ —'I had rather at any time, surprise a coincidence in an oblique allusion, than read it in broad assertions. His meaning is, that it conveys more proof. And it is so with the subject before us. Stronger than all the direct accusations of guilt in the sacred writings, and more humbling and touching to our feelings, is the indirect and universal recognition in them of our unworthiness—the taking this for granted in the whole system of religion, which they mark out, and as it were, the involuntary aspect of distrust and appre-

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hension, with which they regard our condition and prospect." pp. 22, 23.

The next Tract in the series is "a Letter on the Principles of the Missionary Enterprize," by Rev. Dr. Tuckerman, late of Chelsea. It is an earnest and animated discussion of the leading principles of Missionary effort; and, though not free from inconsistencies growing out of the religious sentiments of the author, is yet written with general ability, and with a good spirit. The principles to be illustrated, he describes as follows: 1. "A Christian sense of the moral and religious condition of those, who are living under the influences of heathenism, and of false religion," 2. "A deep and strong sense of the reality, and power, and worth of our religion; and of the inestimable blessings which it will not fail to impart to those, who shall cordially receive, and faithfully obey it." And 3. "God designs that man shall be his instrument, for imparting the blessings of Christianity to man."

Under the first of these particulars, which is that to which our remarks will be chiefly directed, Dr. T. urges the spiritual necessities of the heathen, not only from the direct representations of Scripture, and the testimony of Missionaries, but especially from the *untiring efforts* of our Lord and his Apostles, to improve their condition by imparting to them the Gospel. "Must not their condition," he asks, "have been *most deplorable*, to have excited this sympathy, this interest stronger than death, in their recovery?"

The single error of Dr. T., which we think it needful in this place to notice, is his repeated intimation, that the heathen, notwithstanding their idolatry and consequent debasement, still are, or may be, in a *safe state*. "Our Lord uttered no denunciations against the mere offerers of a false worship; nor did his Apostles, great as was their zeal for the conversion of men, pronounce anathemas against them, merely as idolators." "The true view of heathenism is, not that it is a condition, in which, if a man die, he is therefore necessarily under eternal condemnation. Terrible thought; and most dishonorable alike to God and to Christianity!" "Paul saw not, nor did any of the Apostles see, in the heathen world, men who were doomed to endless perdition, only because they were Pagans."—"The *heathens are safe*, as far as that idolatry is concerned, the evil of which they know not." (pp. 14, 18, 36.) These, and other similar declarations, which occur in the first part of the Tract before us, are certainly fitted to leave the impression, that the heathen, though on several accounts they may be objects of pity, are yet, if sincere in their idolatrous practices, in a safe condition for eternity. Now this is a sentiment to which we cannot subscribe, and to which we much regret that any currency should have been given, by one who appears to feel so deeply for the heathen, as the writer of this Tract.

We object to this sentiment, because we think it *unscriptural*. Paul represents the end of heathenish worship and practices to be *eternal death*; and those who had been addicted to these practices as having lived without "hope, and without God in the world." (Rom. vi. 21. Eph. ii. 12.) He enumerates "*idolators*" among those, who shall "not in-

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herit the kingdom of God." (1. Cor. vi. 9.) He farther assures us, that "as many as have sinned without law, shall *perish without law*;" and that a leading motive of all his exertions in behalf of the heathen was, that he might, if possible, "*save some.*" (Rom. ii. 12. 1 Cor. ix. 22.)

We object farther to the sentiment in question, that it is inconsistent with the testimony of those who have had the best means of becoming acquainted with the moral state of the heathen. Gladly would we believe that the heathen might be saved, were there evidence that any considerable number of them appeared penitent and humble, and possessed a moral fitness for heaven. But it is painful to observe that all the accounts from them contain not only no evidence of this, but evidence the most indubitable to the contrary. After a twenty years' residence in India, Dr. Ward observes, "*I have never seen one man* (in his heathen state) *who appeared to fear God and work righteousness.* On the contrary, the language of the Apostle seems most strikingly applicable to them all: *There is none righteous, no, not one. There is none that understandeth; there is none that seeketh after God.*" Another Missionary observes, "As my acquaintance with the natives enlarges, *I am increasingly convinced that there is scarcely one, who has the least pretension to any religious concern.*"

The sentiment before us, to which some of the expressions of Dr. T. are fitted to give countenance, seems inconsistent with his representations in other parts of his Letter. "What," he asks, "is there that is low, what that is vicious, or what that is wretched, which was not comprehended in ancient, and which is not comprehended in modern, heathenism? There is nothing to be conceived, either of lewdness or of cruelty, which had not the sanctions of the religion of Greece and Rome, and which is not now a part of the idolatrous worship of the world. The vices were not incidental to this worship, but found, in some of its exercises, their very *spirit and life.* Our religion brings idolatry and false religion before us, as the history of all time represents them, as the *prolific mothers of all the vices and crimes, that can debase our nature, and disqualify for heaven.*" (pp. 21, 14.) In connexion with representations such as these, to the truth of which we most heartily subscribe, to what purpose is it for Dr. T. to tell us, that the Apostles did not regard the heathen as in danger of perishing, "only because they were Pagans;" or that "the heathen are safe," so far as the mere fact of their idolatry is concerned?

We object finally to the sentiment under consideration, that it is fitted more perhaps than any other which could be advanced, to damp the ardor of Missionary zeal. It is the heart-stirring thought, that the heathen in general are living and dying in unpardoned sin, and "perishing for lack of vision," which, beyond every other, excites the sympathies, the prayers, and efforts of the friends of Missions. And we hazard nothing in predicting, that Dr. T. will labor in vain to arouse his Unitarian brethren to any great degree of feeling or exertion in the cause of Missions, until he convinces them of this solemn scriptural truth, and presses it home upon their hearts. Considering the

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disadvantages of his religious system, we think he has done well, not only in the letter before us, but in his previous "Appeal to Liberal Christians, for the cause of Christianity in India." He has written with much earnestness, and with ability. But what great results have followed, or are likely to follow, as the fruit of his labours? While therefore, we thank him for his past efforts in a glorious cause, we cannot but ask him to look at the subject again. We hope he may re-examine it with a view to ascertain, whether the system of faith, to which he adheres, possesses sufficient inherent warmth, and furnishes sufficiently powerful motives, to lead to great and vigorous Missionary exertions; and whether, in order to inspire men with the ardor of a Brainerd or a Martyn, he must not approximate much nearer than he is at present, to those views of religious truth, which they received, and which they taught.

## Obituary Notices.

REV. HENRY H. F. SWEET.

THE Rev. HENRY H. F. SWEET was the only son of Mr. Henry and Mrs. Lucinda Sweet, and was born in Attleborough, Massachusetts, November 1, 1796. In infancy his parents dedicated him to God in baptism, but his friends have no knowledge that he was the subject of religious impressions, till about the age of nineteen, when during a revival of religion in that place, he became, as he hoped, the subject of a saving change of heart, and in the autumn of 1816, he publicly professed his faith in the Lord Jesus Christ, and united with the second Congregational Church in Attleborough, under the pastoral care of the Rev. N. Holman.

Soon after this he became desirous of obtaining a public education, that he might devote himself to the work of the ministry; and sometime in 1817 commenced preparation for college, and entered Brown University at Providence, Rhode Island, in the spring of 1818. In that place he obtained his classical education, and was graduated September, 1822.* He pursued the study of Theology in Medway, Massachusetts, under the direction of the Rev. J. Ide, and was licensed to preach the gospel, by Mendon Association, in the autum of 1823. November 9, 1825, he was ordained pastor of the Church in Palmer, and the last sermon he delivered was at the anniversary of his ordination."

"As a *Man*, Mr. Sweet was possessed of very amiable qualities He was gentle, unassuming, and kind in his manners, and in his intercourse with others. Though he manifested much decision and firmness in whatever he deemed important in truth and duty, yet he seemed desirous to make others easy and happy around him. With strong social affections, and a cheerful turn of mind, he was formed to give pleasure to his friends, and to find enjoyment in their society. Possessed of an uncommon knowledge of human nature, for one of his years, and capable of turning this knowledge to good account, he was prepared to acquire, and to use in a wise manner, a great influence among those around him. No one, who was not lost to all sense of worth, could become acquainted with him, without esteeming and loving the man. His mind, though not brilliant, was above the ordinary level. It was not content with a superficial knowledge of things. Its conceptions were clear and methodical. Patient of investigation, logical in reasoning, it seemed fully to grasp and thoroughly to understand the subjects to which its powers were applied. It was evident that he had made the

* Mr. Sweet entered the Freshman class half advanced, and was out of College one year teaching school, in order to obtain means to prosecute his studies.

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most of his opportunities of education. His mind was well disciplined, and he sustained a very respectable rank as a scholar.

As a *Preacher*, he was very interesting and impressive. His manner would not probably come up to the rules of that modern eloquence, which often pleases and astonishes, but lodges nothing in the mind as a reason for the effect; but it was sober, chaste, becoming the solemn subjects of eternity, judgment and salvation. He presented truth in a clear, lucid, understanding manner. The mind was filled with the subject, not with the preacher, and so that the heart and conscience felt a deep interest. If the sinner was excited, it was with the truth; if the Christion was edified, his thanks were given to the God of truth. His sermons were, therefore, as we should suppose, full of good matter well arranged, and urged by arguments happily chosen to carry conviction to the understanding and the heart. None could listen to them without being satisfied of the truth of what he attempted to prove; and the hearer could not well avoid feeling that the subject was the great thing which claimed his attention. Indeed he seemed, though unconsciously, to make the apostolic standard his own. "We preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake." At the same time, he had a low opinion of his own performances. They came so far short in his own apprehension, of what they ought to be, that he expressed his wish, near the close of his life, that they might never see the light. To shine, to be admired and applauded, to show himself, to be distinguished among his peers, did not seem to be in his thoughts, nor to enter into his motives of action; but to do good, to be useful, to preach the truth, to instruct and edify God's people, to bring sinners to repentance, to promote the cause of Christ, appeared written on all his labours as a minister.

He was, thoroughly, Calvinistic in his views of truth. The doctrines, which he derived from the Bible, were the doctrines of grace, which are mighty through God, and which he felt to be the grand instrument employed, by the Holy Ghost, to convert sinners and build up the kingdom of Christ. These, with all their practical influence and effects upon the character, comprised the grand theme of his preaching.

As a *Pastor*, he seemed to be well fitted or his station. He was not hasty, but solemn, deliberate, wise, decided in managing all matters which related to the church. His intercouse with his people was calculated to conciliate their feelings, while at the same time it was suited to reclaim the wandering, and bring the backslider and the sinner to consideration and repentance. He favored, and set in operation, all those means, by which the children of the church are instructed, and revivals of religion promoted; and his gifts were well fitted to render the religious meeting profitable and to feed and nourish the lambs of the flock.

As a *Christian*, he indulged the comforting hope, that he had experienced renewing grace and was reconciled to God and justified, through the atonement and righteousness of Christ. He never spoke, with high confidence, of his religious attainments and experience. A deep sense of the evil of sin, of the holiness of God's law, of the remaining wickedness and deceitfulness of his own heart, seemed to make him very distrustful of himself. He appeared, therefore, to be clothed with humility, while, at the same time, he exhibited the cheerfulness of a good hope. While he leaned with confidence on Christ, he feared "lest after having preached to others he himself should be a cast-away." As he approached nearer the grave, Christ, in his whole character, and all the doctrines of salvation by grace appeared more and more precious to him. When he found himself sinking down to the grave, he experienced indeed some struggle with himself. He saw his prospects of usefulness in the church on earth,—of doing good to his friends, who were dependant upon him, and of labouring among the people of his choice and his love, about to be unexpectedly cut off. This, at first, seemed to try his faith and confidence, and to occasion some degree of dejection. But he soon rose above this trial, and was made willing to leave every thing which seemed to render life desirable, to leave his friends and his dear people, in the hands of God, and go, at the call of

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his Saviour, through the dark valley of death to join the church triumphant in heaven. Although he had not such a lively and comforting sense of the presence and grace of Christ, as he earnestly wished to enjoy, yet his hope was as an anchor to his soul. The predominating exercise of his heart seemed to be repentance for sin; this, however, was mingled with such love to Christ and faith in his merits, that he was, indeed, all his salvation and all his desire. A short time before his death he partook of the sacrament of the supper with a few brethren. In this service we trust he received Christ afresh for righteousnes and life. If throughout his long and distressing sickness, he did not uniformly have strong consolation, yet peace, calmness, submission, and an earnest desire to glorify God, discovered a soul resting upon the rock of ages and prepared to enter upon the joys of the blessed. Whatever doubts troubled his mind, it was obvious that God was the centre of his affections, that there was none in heaven or on earth that he desired besides him. Thus died one, whose memory will be dear to this people, and who will be embalmed in the recollection of his friends.

*Rev. Mr. Ely's Sermon.*

## Ordinations and Installations.

Installed, at Rochester, Ms. the Rev. JONATHAN BIGELOW, as Pastor of the Central Congregational Church in that town. Sermon by Rev. Mr. Storrs, of Braintree.

*April* 19,—At a meeting of the Presbytery of Hudson, held at Hopewell, Orange co. N. Y. the Rev. ROBERT ROY was ordained as an Evangelist.

*April* 20,—In the Parish of Prince George, Winyaw, S. C. by Bishop Bowen, the Rev. PAUL T. KEITH, assistant minister of that parish, was ordained a Priest.

*April* 25,—Rev. DANIEL S. SOUTHMAYD was ordained Pastor of the Trinitarian Chh. and Society in Concord, Mass. Sermon by Rev. Dr. Murdock, of Theological Seminary, Andover.

*April* 25,—Rev. WILLARD CHILD was installed Pastor of the Congregational Church in Pittsford, Vt. Sermon by Rev. Dr. Bates.

*May* 2,—Rev. HENRY B. HOOKER was installed as Pastor of the Congregational Church and Society in Lanesborough, Mass. Sermon by Rev. Mr. Walker, of Rutland, Vt.

*May* 4,—At an ordination held in St. Michael's Church in Bristol, R. I. by the Rt. Rev. Bp. Griswold, Mr. ROBERT B. DRANE was admitted to the Holy Order of Deacons. At the same place, and by the same, on Sunday, May 6, Mr. HENRY C. KNIGHT was admitted to the Holy Order of Deacons, and the Rev. JOHN BRISTED to the Order of Priests.

*May* 16,—Ordained at Columbia, (Waterbury) Conn. over the Congregational Church in that place, Rev. J. E. BRAY, late of N. Guilford.

*May* 19,—Rev. WILLIAM S. PLUMMER was ordained at Danville, Va. as an Evangelist, by the Presbytery of Orange. Sermon by Rev. James W. Douglass.

*May* 20,—Rev. E. EVANS, from Wales, was ordained as an Evangelist, by the New York Independent Association, in Providence Chapel, Thompson Street, New York. Sermon by Rev. S. Overton, New Jersey.

*May* 23,—Rev. DAVID PAGE SMITH was ordained over the Congregational Church and Society in Sandwich, N. H. Sermon by Rev. Jacob W. Eastman, of Methuen, Mass.

*May* 23,—Rev. EBENEZER COLMAN was installed Pastor of the Congregational Chh. in Swanzey, N. H. Sermon by Rev. Mr. Barstow, of Keene.

*May* 23,—Rev. RALPH S. CRAMPTON was ordained Pastor of the Congregational Church in South Woodstock, Con. Sermon by Rev. Mr. Hotchkiss, of Saybrook.

*May* 22,—Rev. ELDAD W. GOODMAN was installed as Pastor of the Congregational Church in Springfield, Vt. Sermon by Rev. P. Cook, of Acworth, N. H.

*June* 5,—Mr. SAMUEL NICHOLS was ordained as an Evangelist, at South Reading, by Andover Association. Sermon by Rev. J. Edwards, of Andover.

*June* 5,—Rev. JOHN WILDER, jr. was installed Pastor of the Calvinistic Congregational Society in Charlton, Mass. Sermon by Rev. Mr. Vaill, of Brimfield.

*June* 10,—At Richmond, Vir. the Rev. STEPHEN TAYLOR was installed Pastor of the Presbyterian Church on Shockoe Hill. Sermon by Rev. Wm. J. Armstrong.

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THE

# CHRISTIAN MAGAZINE.

BY MEMBERS OF MENDON ASSOCIATION.

VOL. IV. SEPTEMBER, 1827. No. 9.

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1. THE CHRISTIAN MAGAZINE shall contain 32 octavo pages, be executed as it respects type and paper in the style of the Christian Spectator, and afforded to subscribers at $1,50 a volume, payable in advance; or $2 paid at the end of six months.

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THE

# CHRISTIAN MAGAZINE.

VOL. IV. SEPTEMBER, 1827. No. 9.

## SERMON.

ACTS, XXVI. 9. *I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth.*

[Concluded from page 230.]

### IMPROVEMENT.

1. IT appears from the case of Paul, that men may be to blame for their opinions as well as practice. Paul was to blame for his opinion concerning Christ. He says it was his sincere opinion, that both Christ and his followers ought to be opposed, and that he did right in opposing them. His sincerity cannot be disputed; but his opinion, as well as practice, ought to be condemned. He was to blame for believing that Christ was an impostor and his religion a delusion; for he was not an impostor, but gave infallible evidence of the divinity of his person and of his doctrines. That evidence Paul ought to have believed, and embraced Christ as the Saviour of the world, and united with his followers in promoting his cause. He was, therefore, wholly to blame for his erroneous sentiments. They were owing to an evil heart of unbelief. He hated the doctrines which Christ taught, because they condemned his religious sentiments and destroyed his religious hopes. He wished to believe, that such doctrines were not true, and of course, wished to believe, that he who taught them was an impostor. And he formed his opinion according to his heart, which blinded his understanding. All religious errors flow from the same source from which Paul's flowed. They are the effect of a corrupt heart, and are as corrupt as the heart from which they flow. Men are, therefore, as much to blame for their erroneous opinions which flow from their depraved hearts, as for any of their sinful actions, which flow from their depraved hearts. It seems to be a very prevailing opinion, that men are not to blame for any religious errors they imbibe, because the heart is not concerned in believing or disbelieving any religious doctrines. But this is a great mistake, for men's hearts have as much influence in forming their opinions, as in governing their external actions. A sinful heart disposes men to believe what is false, as well as disposes them to do what is wrong. Under the Old Testament, the prophets reproved the people of God for imbibing the gross and fatal errors of the idolatrous nations round about them. Under the New Testament, Christ severely reproved and condemned the Scribes and Pharisees for their fatal errors, respecting the divine commands, and respecting his person and preaching. He expressly told them, "except ye *believe* that



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I am he, ye shall die in your sins." And he warned men to beware of the leaven of the Pharisees and Sadducees; by which he explained himself to mean, their false and dangerous doctrines. The Apostle also condemned false teachers, and warned men to guard against their corrupt and dangerous doctrines. "Now I beseech you, brethren," says he, "mark them which cause divisions and offences, contrary to the doctrine which ye have learned; and avoid them." And again he says, "A man that is an heretic, after the first and second admonition, reject; knowing that he that is such, is subverted, being condemned of himself." Professors of religion are as really criminal, and as really deserve to be censured and excommunicated for heresy, as for immorality.

2. It appears from the case of Paul, that there is a wide difference between men's merely thinking that their religious sentiments are right, and knowing them to be so. Paul verily thought that he was right when he formed, and while he maintained a false and groundless opinion of Christ. He sincerely believed, that he ought to view Christ as an impostor; that he ought to reject the Gospel which he preached; and that he ought to oppose and persecute those who embraced it. But his sentiments were grossly erroneous, which he had no right to believe and maintain. And after he embraced the Gospel, he not only *thought*, but *knew* that he believed the truth. He clearly saw the wide and essential difference between merely *thinking* he was right and *knowing* that he was so. All who cordially embrace religious error, always *think* they embrace the truth; but it is impossible that they should *know* that they embrace the truth, while they embrace error. Error is diametrically opposite to truth, and, therefore, merely thinking error to be the truth cannot make it so. This Paul was conscious of, after he had renounced the error which he had *thought* to be the *truth*, and embraced the *truth* which he had *thought* to be an error. He then *knew* that his having *thought* an error to be the truth, did not make it the truth; and though his sincerity in *thinking* his error to be the truth, extenuated his guilt, yet it did not entirely remove it; for he acknowledged that he obtained mercy, because he erred and acted *ignorantly* in unbelief. Men may *think* they are right, when they are wrong; but they *cannot know* they are right, when they are wrong. Some suppose, that no man can *know* that any one doctrine of the Gospel is true, and on this supposition, they conclude that no man can be to blame for not distinguishing between truth and error, or for embracing error instead of truth. But this supposition is contrary to Scripture and common sense. Men can *know* that some of the doctrines of the Gospel *are true*. Job says, "I know that my Redeemer liveth." Paul says, "I know whom I have believed." And the Apostle John says to Christians, "I have not written unto you because *ye know not* the truth: but because ye *know it*, and that no lie is of the truth." How often do men *think* they know that to be true, which afterwards they *know* was not true. Though those, who embrace the most gross and fatal errors in religion, may verily *think* that the errors they embrace are divine and important truths; yet they do not and can-

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not *know* that they are so. There is no reason to doubt but that errorists, at this day, are as sincere in their erroneous sentiments as Paul was, while in the state of nature. He embraced error with his whole heart, and so do errorists at this day. Their understanding is darkened, being alienated from the life of God through the ignorance that is in them, because of the *blindness* of their hearts. Out of their hearts proceed *erroneous*, as well as all their other evil thoughts. If we only make the great and essential distinction between men's *merely thinking* they are right in their religious sentiments, and *their knowing* they are right, we may allow them all the *sincerity* that they profess to have; and yet condemn them for their *evil heart* of unbelief. With all their sincerity, they may be as bitter enemies to Christ and his cause as Paul was, and as ardently desire and endeavour to overthrow Christianity, as he did. Their plea of sincerity ought to have but little weight with themselves, or with others, for it will have but little weight with Christ, who will root up every plant, which his Father has not planted.

3. It appears from the case of Paul, that those, who embrace religious errors, may be extremely *zealous* to propagate them. It does appear strange at first view, that those who embrace false and fatal sentiments, should be very zealous to propagate their errors. They generally maintain, that it is of little importance what doctrines men embrace, if they are only sincere in their belief; and accordingly profess to exercise great charity and catholicism towards all who differ from them in their religious opinions. But the truth is, they are more zealous to maintain their false and fatal sentiments, than many others are to maintain and propagate the doctrines according to godliness. They are like Paul, whose whole heart was in his errors. His selfish heart kindled into zeal to oppose the truths, that contradicted his belief and destroyed his hopes; and to give up them was like giving up the ghost. His false hopes made him alive and happy; and he would sooner give up his life, than give up his future and eternal hopes. It is not strange, therefore, that he had a false and flaming zeal. There is precisely the same cause, why errorists, at this day, should be zealots. They build their hopes of eternal happiness upon their false schemes of religion, and see no other foundation upon which they, or, others can safely rest. Their profession of catholicism is a fiction, but their zeal is built upon what they consider a reality. It seems, however, a little more difficult to account for the zeal of Universalists. Their scheme promises safety to all, and requires them, if they are consistent, to extend their charity and catholicism to all; which seems to remove every motive to zeal, in maintaining and propagating their singular error. I call it singular, because it has been long broached, but could never gain many proselytes in any part of the Christian world. But, perhaps, it is principally owing to this very difficulty to make proselytes, that the advocates of this absurd doctrine feel such an ardent zeal to increase their number, and strengthen their hands and hopes. However, be this as it may, we know that they, like other heretics, feel and express a peculiar zeal, to maintain and spread their

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soul-ruining errors, though it makes the whole Bible a dead letter, and takes off all restraints from the corruptions of the human heart. These corruptions, indeed, foster every false scheme of religion, and give the patrons of error all the advantage they ever gain over the friends of truth. The great majority of mankind love error, rather than truth, and the publishers of error, rather than the publishers of truth. Individuals are fond of following the multitude to believe falsehood, as well as to do evil. The hope of success, therefore, has a powerful influence to inflame the zeal of all sorts of errorists.

4. It appears from the case of Paul, that religious error has a tendency to do immense mischief in the world. Paul's religious error, respecting Christ and his cause, was a fruitful source of great and complicated evils, as long, and even longer than he continued to act under the baleful influence of it. Though Christ did not suffer him to continue long in his blind and false zeal, yet in a few months, he did incalculable mischief. In the space of less than one year, he spread terror, distress, and misery in the church of Christ, by persecuting many, and destroying some of his most faithful and eminent followers. Such fatal effects of his error and blind zeal he freely acknowledges and bitterly laments. "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which things I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities." Thus he made havoc of the church, putting some to death, causing some to blaspheme, subjecting some to the sufferings of cruel confinement, and scattering others into strange cities. These were great natural evils to the injured and persecuted, flowing from his bitter and baleful zeal. But these were minor evils in comparison with the great and extensive *moral* evils they produced. In all probability, they deterred and prevented thousands and thousands from embracing and professing the Gospel, and securing the salvation of their souls, at that time and afterwards. Religious error always tends to excite a blind and false zeal, and a blind and false zeal always tends to promote persecution. It actually produced ten persecutions of the church in the three first centuries after Christianity was published. And it produced the same dire effects afterwards at different times and in different parts of the world. And it is still the natural tendency of religious error to produce a blind, bitter, and persecuting zeal. Though many imagined, that errorists have lost not only their *power*, but their *zeal* to persecute; yet I see nothing in the state of the world, nor in the temper of the times, to render it impossible, or even improbable, that the power and spirit of persecution should again revive, and produce their natural and destructive effects. We now know, that religious error and false zeal are doing great *moral* mischief in every part of our country; and

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without the spirit of prophecy it is easy to foresee, that a flood of errors will overwhelm our churches, unless the friends and Spirit of God set up a standard against them.

5. The case of Paul shows us, that the grossest and most inveterate errors are not incurable. They may be removed where they have the strongest hold of the human mind. Paul was a man of learning and of superior reasoning powers, which he had vigorously exercised in confirming his religious errors, which he had imbibed, increased, and strengthened from his youth. His erroneous sentiments in respect to the law, prepared the way for his erroneous sentiments in respect to Christ and the Gospel. He was sincere, and, therefore, secure in his errors. When he set out for Damascus, he felt beyond the reach of conviction, but he was suddenly and effectually stopped in his mad career in error and zeal. These were founded in his corrupt heart, and this foundation Christ was able to take away, and when he had taken it away, his errors like a dream vanished in a moment. When a blind heart was taken away, and a wise and understanding heart was given him, he immediately saw and renounced his errors, and joyfully embraced the truth of the Gospel. Paul always has admired, and always will admire the sovereign grace of Christ in producing this great change in his sentiments, and setting him up as a striking instance of a converted errorist. His case clearly shows that men may be, and how they may be, effectually cured of the grossest and most inveterate errors. All corrupt sentiments in religion are founded in a corrupt heart; and this foundation God can take away whenever he pleases. Though those, who have imbibed great and fatal errors, appear to be in the most dangerous state, yet there is hope in their case. They are in the hand of a sovereign God, who has been graciously pleased to convert some skeptics, some deists, some Unitarians, and some Universalists. Where God has arisen and powerfully pleaded his own cause, he has often made the arrows of conviction pierce the understandings, the consciences, and the hearts of errorists, and laid them, like Paul, prostrate at the feet of divine sovereignty. The teachers and professors of religion have encouragement to employ all the means and opportunities they enjoy, to enlighten, reform, and restrain those, who are walking in the blind and dangerous paths of error, if "God peradventure will give them repentance to the acknowledging of the truth."

6. The case of Paul shows, that when sinners are under genuine convictions, they condemn themselves for all their past errors in opinion and practice. Before his conversion, Paul viewed himself as one of the best of men. He verily thought he was sincere in faith and in practice. As touching the law he felt himself entirely blameless. He thought that he had lived in all good conscience towards God and man. He felt confident that he stood high in the divine favor. He was once alive in hope without the law. But when he was struck under genuine convictions, his sins revived and his hopes died. He saw that he had always lived under the power and dominion of a totally *selfish heart*, which render-

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ed all his religious opinions, and religious services, and supposed obedience, altogether sinful in the sight of a holy and heart searching God. He judged and condemned himself for all in his heart and life, of which he had vainly and confidently boasted. He felt himself to be a lost and ruined creature, and had no other plea to make but that of the publican, "God be merciful to me a sinner." This representation is perfectly agreeable to the account that Paul gives of himself under genuine convictions. "If any man thinketh that he hath whereof he might trust in the flesh, I more: circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless. But what things were gain to me, those I counted loss for Christ." Thus he condemned himself for what he once supposed to be sincere in his faith and sincere in his practice, being fully convinced that his whole life had been filled up with disaffection and disobedience to God, for which he deserved to perish forever. When any sinners are struck under genuine convictions, they condemn themselves for all their past errors in opinion and practice. They see that they have been governed by selfish motives in all their views and feelings and conduct, by which they have constantly transgressed the law of love and displeased God, which throws them into the gall of bitterness and into self-condemnation. This is true of all sinners under genuine convictions, whether they have been Orthodox or heterodox in principle, or moral or immoral in conduct. When Paul was convinced and converted, he *knew* that his former sentiments of Christ and the Gospel were *false*, and that his new views of Christ and of the Gospel were *true*. Such a change from error to truth, from selfishness to benevolence, every sinner must experience in order to be saved. Paul's convictions and conversion are a *pattern* to all who shall hereafter believe in Christ to everlasting life. The erroneous must renounce their errors, the self-righteous must renounce their self-righteousness, and the profligate must renounce their profligacy, in order to embrace the Gospel and obtain eternal life. There is but one straight and narrow path to heaven; and let no errorist, let no self-righteous moralist, let no profligate sinner, deceive and flatter himself, that he can go to heaven, while he walks in any other path. The broad road certainly leads to destruction.

7. It appears from the case of Paul, that while men are in the state of nature, they do nothing that is right, but all they do is wrong and displeasing to God. Paul verily thought he kept the whole law, did his whole duty, and was altogether blameless, while he was in the state of nature and totally destitute of true love to God; but he was under a great and awfully dangerous delusion, for his heart all the time was full of evil and fully set in him to do evil. While he verily thought he was doing his duty, in viewing and treating Christ as an impostor and in persecuting his followers, he was actually sinning with a high hand; and while he thought he was obeying the whole law, by paying a merely *external* respect to it, he was

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actually breaking the whole law. When he did what his conscience told him was *right* he sinned, and when he did what his conscience told him was *wrong* he sinned; for he constantly acted from a totally selfish heart which was full of enmity to God. He could do nothing but sin, whether he obeyed or disobeyed his conscience from a corrupt heart. While his conscience told him he ought to do many things contrary to the name of Jesus, he would have sinned, if he had not opposed Christ. And while his conscience told him he ought to pay an *external* obedience to *all* the divine commands, he would have sinned, if he had not paid that external obedience. He was under a moral necessity of doing wrong. And this is precisely the case of all men in the state of nature. They possess a carnal mind which is enmity against God, not subject to his law, neither indeed can be. All their desires and prayers and external obedience are an abomination in the sight of God. Though they verily think, as Paul did, that they are serving God, yet they are really serving themselves, and sinning against God. This they must see and condemn as Paul did, or they can never find mercy. Such self-deception is extremely dangerous. It well nigh ruined Paul, and has actually ruined multitudes, who have enjoyed and abused the means of grace. Is there not great reason to fear, that there are many, who are without the law, flattering themselves that they are doing their duty, while they are constantly sinning against God, and rejecting the Gospel? Those are in a dangerous condition, who are under a strong delusion to believe gross and fatal errors; but are not others in a dangerous situation, who vainly imagine, they are doing their duty, while they are doing no duty at all, and are pursuing the path to heaven, while they are pursuing a devout path to destruction? Does not self-righteousness generally mark the character of sinners among us? Is there any thing more blinding, stupifying and hardening, than self-righteousness? Is not the present state of sinners extremely hazardous and alarming? Remember the commandment will come sooner or later, and when it does come, your sins will revive and your hopes will die. Immediately condemn your sincerity in error and sin, and fly from the wrath to come, and lay hold on eternal life.

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From the Christian Spectator.

## THE UNCOMPROMISING CHARACTER OF CHRISTIANITY.

During the persecutions under the early Roman emperors, the Christians were accused of inflexible obstinacy; of an uncompromising, unsociable temper in respect to their religion. Pliny, in his well known letter to Trajan, says of them; "I did not in the least hesitate, but that, whatever should appear on their confession, to be their faith; yet their frowardness and inflexible obstinacy, would certainly deserve punishment." A learned writer, in remarking on this passage asks;—"what was this inflexible obstinacy? It could not be the professing a new religion; that was common enough. It was the refusing all communion with paganism; refusing to throw a grain of incense on their altars. For we must not think," says he, "that this was enforced by the Roman

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magistrates to make the Christians *renounce* their religion; but only to test its *hospitality* and *sociableness of temper*. When the Gospel was first promulgated, it was favourably heard. One of the Roman emperors introduced it among his closet religions. Another proposed to the senate to give it a more public entertainment: but when it was found to carry its pretensions higher, and to claim to be the *only true one*, then it was that it began to incur hatred and contempt: but when it went still further, and urged the necessity of all men forsaking their own national religions, and embracing the Gospel, this so shocked the pagans, that it soon brought upon itself the bloody storm which followed. This is the true origin of persecution for religion, not committed, but undergone by the Christian church."

Reformers of every age, have, by their contemporaries, and often by those who followed them, been accused of the same thing. It is possible, now, that religion *may* take such a hold of the mind, and its obligations come to be viewed in such a light, and in such relations, by its professors, that they must necessarily appear obstinate to those who are unacquainted with the new power under the control of which their minds have been brought. The precepts of religion may require a certain *specific conformation* of *character*, perfectly distinct from every character which can be formed in any other way. It may bring to view facts and prospects, for the existence of which, there is, to the mind of the Christian, evidence as convincing as intuition; and to which there is an importance attached, that makes it appear absolute madness, not to give them a paramount regard. Among these facts there may be some of so affecting and endearing a nature that he shall not only be driven to this specific conformation of character, but he shall seek to attain it, as the object of his highest desire. Among these facts and prospects, there may be another class, too, which are adapted to afford him such an amount of consolation and hope, as shall, beyond measure, outweigh all the possible pains and inconveniences, to which his religion can subject him in this world; and lead him to say with Paul, in the language of the great *Christian paradox*; "*sorrowful, yet always rejoicing.*"

But not only *may* the Christian have this separateness of character, and inflexibly maintain it, but there is an obligation and a necessity laid upon him to do it. The Christian is sent into the world to exhibit a living exemplification of divine truth. If, then, the facts and precepts of the Gospel have any *definite meaning* and application; if the Gospel does enjoin any definite principles of action, any definite course of conduct to be pursued rather than any other: if the Gospel does fix any definite boundaries within which Christianity is circumscribed, and by which it is separated from every thing else;—then the Christian must, in his religion, in his feelings, and in his conduct, stand off separate and aloof from all other men. He must not pass these boundaries, and parley with the world, for his life's sake. It has indeed become fashionable to suppose that all that language which in old times described Christianity as *a strait and narrow way*, which called Christians a *little flock*, and spoke of the Christian course as a *warfare with the world*, —has now become obsolete; and that the language has gone into

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desuetude because there are no such things to be expressed. The hedges which bounded this narrow way are broken down, and the traveller may wander to the right or left,—indulge this appetite, participate in this amusement, and conform to this custom, without impediment or danger. The *level world* is the *way*—decency of deportment, and an amiable temper are Christianity. Christianity, as a distinct thing, has mouldered away, just as we may suppose some towering rock, which anciently was steep and well defined and conspicuous, by the wear of time and the elements to have become disorganized, and to have settled down into a gentle sand hill, extending nobody knows precisely how far, and scarcely to be distinguished from the surrounding plain. This is the Gospel, as it now exists in men's apprehensions; but for aught that can be seen in the Gospel itself, it was designed to last out the world, and all the while to remain towering, and well defined, and conspicuous, as when it was first promulgated.

But it is asserted that the world has become *better*, and there is no need of keeping up this unsociable, uncompromising temper towards it. The human heart has become the natural soil of Christian principle and Christian feeling. Let us hear what a learned and shrewd historian of the last century said on this point. "If a man were called," says Gibbon, "to fix the period in the history of the world, during which the condition of the human race was most prosperous and happy, he would without hesitation, name that which elapsed from the death of Domitian to the accession of Commodus." Had Gibbon lived till this day, he would doubtless have said the same; and he doubtless might have said it with equal truth. And can it be, he would seem to ask, that Christianity is of so exclusive and uncompromising a character that its professors could have no sympathy, no communion, with the humane and magnanimous Trajan, and the amiable and literary Pliny? Or could they not relax some of their peculiarities, so as to meet on some common ground, and hold intercourse, and mingle kind feelings with the philosophical and virtuous Antonines? No; they would not throw one grain of incense on the altar of another god, than the God of heaven; nor execrate Jesus, nor worship the idol, nor the king, though confiscation, and torture, and death, stared them in the face. This, as we have seen before, was the very reason why the Romans persecuted them.

But, contrary to what Mr. Gibbon has said, I admit, that the world, or that part of it where Christianity exists, has grown better; but at the same time, I reject the conclusion drawn from this admitted fact. And I reject it because I suppose this *admitted* fact to be *really* a fact. From what cause, I ask, has the world grown better? What has been the process of this melioration? The original, the abiding cause has been, this inhospitable, this uncompromising religion. The mode of its operating has been, its presenting itself to one age of men and another in its true unmodified aspect; and the fact that at those periods, and in those places, where it has shown most of its inhospitable, uncompromising character, it has made the greatest progress, and produced its most signal effects in meliorating the condition of man, proves,



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that this inhospitality and unsociableness of temper are essential in giving to it meliorating power. Look at facts. Never did the Gospel make more rapid progress, or produce more glorious results, than it did in the days of the apostles. But never was there a class of men, in attempting to arrive at a desired object, opposed by more serious embarrassments. Never, to all human view, were the parties so unequally matched,—the twelve apostles against the world. Never did concession and compromise seem so unavoidable. Yet they did not concede. Their object was not to be at one with the world, at any rate; but to be at one with them on the principles of the Gospel; and this object was not to be gained by giving up their own ground and going over to that of the world; but by an unyielding maintenance of their own ground, and drawing the world to them. Hence the apostles, when brought before the magistrates, and threatened and commanded not to speak any more in the name of Jesus, answer,—"Whether it be right in the sight of God to hearken unto men more than unto God, judge ye. *We cannot but speak* the things which we have seen and heard." Instead of yielding compliance to these mandates, they went on preaching just as before. When persecuted in one city they fled to another. "I am ready," said Paul, "not only to be *bound*, but to *die* for the name of the Lord Jesus." "None of these things move me, neither count I my life dear unto me." This was the language of all the apostles. All their conduct corresponded to such declarations. Their path was straight and plain. If the stake, or the cross stood in it, they went forward till they came to it, and there laid down their life, to be clothed upon with immortality. Such also were the principles and the conduct of the generation which succeeded the apostles. They lived to *contend* for the faith, and falling victims to their zeal, they died in the struggle rather than violate their principles. Such too, were the principles and conduct of the Waldenses, who for six centuries lived to *contend for the faith;* and though literally hunted like *wild* beasts, through their narrow vallies and over mountains of snow, afflicted and tormented; yet feeling that they were set for the defence of the Gospel, they opposed a fore front to the corruptions of the Romish Church, until they were cut in pieces and utterly dissipated by the power of Louis XIV. Such is the fact respecting Luther and his compeers. How easy would it have been for him, by yielding, or forbearing to avow, a few of his peculiar religious tenets to have kept peace with the church, and to have partaken largely of her honors. Yet he openly proclaimed his abhorrence of the abominations of that church—he burnt the decretals of the pope, and set at defiance the power of Charles; and in doing so he earned for himself the character which the saints at Jerusalem gave of Barnabas and Paul; he hazarded his own life for the name of the Lord Jesus. Now it may seem strange to us, as it did to Gibbon in reference to the Christians in the days of the Antonines, that Luther need be so rigid;—and we may ask why he could not sympathize with the refined and magnificent family of the Medici whose court was the home, and whose treasures were the patrimony of every artist, and poet, and philo-

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sopher? That man, it would seem, must be a most unreasonable bigot to his own opinions who should be disposed—and that religion must be most unrefined and tasteless which requires its devotee, to break off all communion with the pontiff and the court which all taste and all learning have conspired to praise, and to which the splendid honor has been awarded of reviving literature and the arts from the death which Vandalism had inflicted. But so it was,—Luther was so much a bigot. He loved literature indeed, but he loved religion more; and being directly at issue with the pope on the latter, the former, in his view, afforded but a slight ground for communion of feeling. He knew that he had views of religious truth different from those of the whole mass of European population;—views, which, in his mind, were infinitely important to himself and to them. He knew that if he was to change the belief and character of Christendom, he was not to accomplish it by concealment and compromise, but by avowing and defending his peculiarities.

Just the same is true of Knox, who by one unremitted effort, lasting his life out, sustained the falling cause of protestantism in Scotland, as Atlas is fabled to have sustained the heavens on his shoulders.—These men, with a few sturdy coadjutors whom they gathered around them, as we should lean against a weight descending an inclined plain, withstood the rush of nations ever prone to descend again into their long cherished and dearly loved superstitions. The mass of those who favored the protestant cause seem to have had too little understanding of the truths they espoused, or too little feeling of their importance, or too much fondness for their old opinions, to give any impulse to the work of reformation, or even to maintain their own ground. It was necessary, therefore, for these few, in the powerful workings of whose minds the reformation begun,—like the leaders of a cowardly army,—to impart of their own courage to the timid, of their own conviction to the doubting, and of their own ardour to the indifferent. Thus the opinions, the courage, and the zeal of one man was imparted to thousands, and these constituted the army of the reformers. Now was it not presumption in Luther, to think his opinions were more correct than those in which all Europe had for ages deliberately concurred? Was it not obstinacy in him to adhere to them when all Europe agreed in denouncing them? Was it not most unsocial and uncompromising in him to refuse all sympathy and all communion with those who would not adopt his opinions when they were condemned by all the learning and power of Europe? Yes; Luther and Knox have been called obstinate and uncompromising men. The whole body of the Puritans have been called most unlovely Christians. But suppose that the apostles and the reformers of the 16th century, and the Puritans, instead of being thus unsocial and obstinate, had made concessions and met and held communion with their adversaries on some common ground, what would have been the effect on the progress of religion? This is not a question that cannot be answered; for it has been answered by facts a thousand times. When the church and the world met on common ground in the days of Constantine, the curse of God

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came upon the church. It was given up to strong delusions. All its efforts were palsied; and it went back to downright paganism;—a paganism which broods over more than half of Europe to this day. When the English church attempted to make a similar compromise, did not a deep slumber come on it, and rest upon it, almost unbroken from the days of Elizabeth, till Wesley and Whitfield arose to disturb it? Other instances might be mentioned. Where are the results of the Catholic missions in Abyssinia, in Hindostan, in China, in Japan? These were all a system of compromise, and they are now as though they had never been.

We all know from our own observation that instances of individual compromise in matters of religion are always attended with inactivity and ill success;—and we all know too, from the nature of the case, that compromise cannot effect reformation. In Luther's time the current of the human mind set towards error, and superstition, and profligacy. Who ever thought of stemming a current, by allowing himself to float down on its surface? Who ever thought of reaching a goal by travelling away from it? In order to reclaim men from their errors, the reformer must exhibit in himself what he would have them be. He must, therefore, have a marked and obvious peculiarity;—not only so; but, if he intends to make them feel that he is in earnest, and sympathize with him, he must *obstinately* maintain this peculiarity, and thus show that he attaches an importance to it,—an importance that forbids him to yield it, though ridicule, and calumny, and death, be the consequence. Now this is precisely the way in which every reformer, ancient or modern, has advanced in his work. It is this obstinate and perilous maintenance of this peculiarity, which has given rise to the fact, that historians have narrated when they have quaintly said,—"The blood of the martyrs is the seed of the church:" a saying that is full of truth; and though to most it may seem perfectly paradoxical, yet it admits of a perfectly easy and philosophical explanation. Such men the church has had; and to such men as instruments, under the Head of the church, the church owes all her extent and all her glory: and we may add too, that such men are the only true ambassadors of Christ,—for they only take his religion as he gave it to them, and publish and defend it. We may further add, that such men ought least of all, to be called arrogant: for which is the greater arrogance in an ambassador,—to take his instructions as he finds them, and faithfully adhere to them, or to use with his instructions all that modification, and concealment, and compromise to which his own fancy, or the humor of those to whom he is sent, shall direct him?

The same demand is made now for a "*sociable, compromising*" religion, which was made in the times of primitive Christianity; and a wonder seems to be excited at the present day, why Christians cannot sympathize with the philosophical, the learned, and the amiable, similar to the wonder of former times, that Christians could not sympathize with the Antonines, or Luther with the Medici. But not only do men of this age make this demand for a "*sociable, compromising*" religion, but at the very time they make it they are so grossly

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inconsistent as to praise the primitive Christians, the reformers, and the puritans. In looking back over the intervening generations, and tracing our best institutions to their origin, they see, that to these sturdy religionists we owe all our best notions of liberty, and nearly all our advancements in literature and science, and while enjoying all the advantages thus procured, they forget that rigid and uncompromising character which these religionists inflexibly maintained,—a peculiarity of character which alone gave them all their power to accomplish what they did accomplish, and by which alone they differed from other men, and for which alone they deserve peculiar praise. These asperities are all lost sight of in the distance, while the blessings which flow from them are all around us. These were men who lived, and labored, and suffered for succeeding generations; and we are those who have entered into, and are most indolently, and most ungratefully enjoying, their labors. But were I addressing the flexible, accommodating Christians of the present day, I would ask, what propriety is there in *your* eulogizing the *primitive Christians* and the *puritans?* What *community of feeling* have you with them? Do you possess that separateness of character, and that distinctiveness of class which they possessed? Is the line which divides *you* from the world, as straightly drawn and as plainly marked, as that which divides *them* from the world, so that in opposing the tide of error and vice, you and the world seem like the fore front of two contending armies? Are you as willing as they were to suffer ridicule, and reproach, and death, rather than give up a particle of your religion? Just put one of the *temporizing*, flexible Christians of the present day, by the side of one of the *round heads* of Cromwell's time, or one of the town council of Edinburgh in the days of the Scottish queen, and see how they would appear together—how their characters would compare. One would come boldly up to the line of gospel truth, and bow and shake hands across it, and upon invitation, would step over and travel on until he forgot whether he was a disciple of deism or of revelation. The other would approach that line with caution; and when he had reached it, he would plant his feet there, and though you should put terror behind to drive him,—or pleasure before to allure him,—yet would he laugh contempt on all your terrors, and frown on all your blandishments, standing straight and immoveable. You might saw him asunder, or burn him to ashes; but you must do it within the precincts of his own principles. Now how much resemblance is there between such characters; and what ground is there for them to eulogize each other? There is a perfect contrast between them;—to name them both in the same discourse, would be like sending Paul and the author of Don Juan to evangelize Corinth together; or like binding "the Saint's Rest," in the same volume with "the Age of Reason;" or like contemplating at the same time, a character which embodies all the moral sublime, and one that embodies whatever is drivelling and time-serving.

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For the Christian Magazine.

## MR. BALFOUR'S OPINION OF THE DEVIL, CARRIED OUT.

*Messrs. Editors,*

HAVING in my last communication, attended to the reading of the Scriptures according to Mr. Balfour's translation, in various instances, where the term Satan is applied to a real being in the Old Testament; I shall now review several passages in the New Testament, and see how they stand according to his interpretation. I shall not, at this time, however, follow Mr. B. in all those passages where the terms, Devil and Satan, are used *figuratively;* for I take it for granted, that no term can ever be used *figuratively*, unless it is sometimes used *literally*. A *literal* signification must necessarily be antecedent to the *figurative* use of any term whatever. Now that Mr. B. admits the figurative use of the terms, Satan and Devil, is evident; because he uses those terms himself in very different senses. Even *on his own ground*, therefore, these terms *may* and *must*, in certain instances, have a *literal* signification. Mr. B. has not told us, however, what that literal signification is; and, consequently, he has not, as yet, taken one step to prove, that there is not a real being, called, by Christians and the inspired writers, "the Devil and Satan."

The first passage in the New Testament, to which I shall apply Mr. B.'s translation, is, Luke, xxii. 31, 32. "And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren." Here Mr. B. says the Jews were the Satan alluded to by our Lord. His words are these: (p. 100,) "In Psalm cix. and other places in Sec. 3, we have seen that the unbelieving Jews were called a Satan or adversary to our Lord. Here they showed themselves so by sifting Peter as wheat, for their opposition was chiefly against the Saviour." To have the true sense of the passage, then, we must read it in the following manner: 'And the Lord said, Simon, Simon, behold, "*the unbelieving Jews*" HATH desired to have you, that *he* may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.'

Luke, xiii. 16. "And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?" In this passage, Mr. B. makes the cause and the effect, or the agent and the action, one and the same thing. He makes "the spirit of infirmity" not only the Satan who bound the woman, but the bond with which she was bound. Accordingly Satan must have bound this woman *with himself*, for eighteen years. Now as the Satan who bound her, and the infirmity with which she was bound, were one and the same; the passage may read thus: 'Ought not this woman, being a daughter of Abraham, whom "*the spirit of infirmity*" hath bound with "*the spirit of infirmity*," lo, these eighteen years, be loosed from this "*spirit of infirmity*" on the sabbath day?' Again, Mr. B. says, p. 103, "this complaint medical men have called '*the rigidity of the back-bone.*'" "The rigidity of the back-bone," therefore, according to Mr. B. was the Satan who

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bound the woman, and the Satan with which she was bound. The passage then may read thus: 'Ought not this woman, being a daughter of Abraham, whom "*the rigidity of the back-bone*" hath bound, lo, these eighteen years, be loosed from this "*rigidity of the back-bone*" on the sabbath day?'

Luke xxii. 3. "Then entered Satan into Judas, surnamed Iscariot, being of the number of the twelve." On this passage Mr. B. says, p. 105, "Well, what Satan entered into Judas? I answer, *the spirit of opposition to Jesus and the secret purpose to betray him.*" In order to get the true sense of the verse, therefore, we must read it in this manner: 'Then entered "*the spirit of opposition to Jesus and the secret purpose to betray him*" into Judas, surnamed Iscariot, being of the number of the twelve.'

John, xiii. 27. "And after the sop Satan entered into him." Here Mr. B. says, "What Satan now entered into Judas, for it is said in the preceding passage, that Satan had entered into him? I answer, his *fixed determination immediately to execute his purpose.* This purpose is called Satan entering into him, Luke, xxii. 1—7: and the Devil putting it into his heart, John, xiii. 2." We may, therefore, read these several passages in the following manner: John, xiii. 27. 'And after the sop "*his fixed determination to execute his purpose*" entered into him.' John, xiii. 2. 'And supper being ended, "*his secret purpose to betray him*" having now put it into the heart of Judas Iscariot, Simon's son, to betray him.' Luke, xxii. 3. 'Then entered "*his secret determination to execute his purpose*" into Judas, surnamed Iscariot, being of the number of the twelve.' It seems, then, according to Mr. B.'s metaphysicks, that the secret purpose of Judas to betray Christ put it into his heart to betray him; and that "his *fixed determination immediately to execute his purpose*" entered into him, and instigated him immediately to carry his determination to execute his purpose into execution. This appears evident, because Mr. B. within one page, and in commenting upon this same passage, uses "*determination*" instead of "purpose," and makes it mean the same thing. For he says, speaking of what Christ communicated to his disciples, concerning the traitor, p. 106,—"The delicate hints of his guilt must have agitated Judas' mind: but giving him the sop must have roused him to fury, as he was now openly exposed, and he departs to execute his design. The words which followed confirm this—"that thou doest do quickly." These words, though not understood by the rest of the disciples, appear to have been well understood by Judas. They hastened his departure; for upon hearing them he went "immediately out." But where did he go to, and for what purpose? To his employers, the chief priests, that he might execute his determination." Mr. B. then certainly interchanges the words, *purpose*, *design*, and *determination*, and makes them all mean the same thing. It seems that the "*determination*" of Judas enters into him to execute his "*purpose*;" and his "*purpose*" puts it into his heart to execute his "*design*;" and both his "*purpose*" and "*design*" instigate him to execute his "*determination.*" This must certainly either be a "*tri*-devil," or else one devil enters into Judas to execute ano-

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ther devil. In either case, we think it surpasses even Ezekiel's vision of "*a wheel within a wheel*," and outdoes every "christian devil," and every "orthodox devil," of which we ever heard or read.

Acts, v. iii. "But Peter said, Ananias, why hath Satan filled thine heart to lie unto the Holy Ghost, and to keep back part of the price of the land?" On this passage, Mr. B. says, p. 107, "what is meant by Satan *filling* the heart, is explained to mean, Ananias *conceiving this thing in his heart*." Also, p. 108, "Ananias and his wife were drawn away by their lust or love of money. This Satan filled their heart." It seems, therefore, according to Mr. B. that Peter should have said, 'Ananias, why hath "*lust or the love of money*" filled thine heart to lie unto the Holy Ghost, and to keep back part of the price of the land?' Here we enjoy the light of Mr. B.'s metaphysicks again. Satan filling the heart of Ananias, means, Ananias "*conceiving this thing in his heart*," and this Satan which filled his heart, is "*lust or the love of money*." This must be "a wheel within a wheel;" but which wheel is within the other, whether "*conceiving this thing in his heart*," or "*the love of money*," Mr. B. does not condescend to tell us. It is very desirable, that, if Mr. B.'s "*design*," "*purpose*," "*determination*," "LOVE OF MONEY," "*desire*," "*lust*," "*serpent*," or "SATAN," should instigate him to write again, he will tell us what these things mean.

Acts, xxvi. 18. "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." Here Mr. B. after several comments, says, p. 109, "The darkness of ignorance, superstition, and wickedness, were the Satan from which Paul turned men, and this he did by the light of the glorious gospel of Christ." There can be no doubt, therefore, according to Mr. B. that the passage should read in the following manner: 'To open their eyes, and to turn them from darkness to light, and from the power of "*darkness of ignorance, superstition, and wickedness*," unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.'

Romans, xvi. 20. "And the God of peace shall bruise Satan under your feet shortly." Here Mr. B. says, p. 109, "The term Satan is frequently used to designate the persecuting Jews, and this declaration of the apostle is agreeable to the fact, for they were bruised under the feet of Christians in the destruction of their city and temple, and dispersion among all nations as our Lord predicted, Matt. xxiv." It seems then, that Paul ought to have said, 'And the God of peace shall bruise "*the persecuting Jews*" under your feet shortly.'

1 Cor. v. 5. "To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." On this passage Mr. B. comes to the conclusion, p. 111, that the term Satan means, "the adversaries of the Gospel." It seems, therefore, that Paul expressed himself ambiguously, and ought to have been more explicit. Indeed, how much is it to be regretted, that the Corinthian church did not have a Mr. Balfour to interpret

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for them! The passage under consideration, according to Mr. B. should read thus: 'To deliver such an one unto "*the adversaries of the gospel*," for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.'

1 Tim. i. 20. "Of whom is Hymeneus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme." Mr. B. says, "the remarks on the last text are sufficient here." The passage, therefore, should read in this manner: 'Of whom is Hymeneus and Alexander; whom I have delivered unto "*the adversaries of the gospel*," that they may learn not to blaspheme.'

1 Cor. vii. 5. "Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency." On this passage also, Mr. B. concludes, p. 111, that Satan may mean "the adversaries of the gospel," and perhaps "lust or sinful desire." The passage then ought to stand thus: 'Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that "*the adversaries of the gospel*," or "*lust or sinful desire*," tempt you not for your incontinency.'

2 Cor. ii. 11. "Lest Satan should get an advantage of us: for we are not ignorant of his devices." On this text Mr. B. refers us to his exposition of 1 Cor. v. 5, where he says, Satan means "the adversaries of the Gospel." To obtain Paul's meaning, then, we must read, 'Lest "the adversaries of the Gospel" should get an advantage of us: for we are not ignorant of *his* devices.' But Mr. B. says, "I may just add, that the Scripture usage of the term Satan, would warrant us to say, that an unforgiving temper of mind was the Satan here referred to." The passage, with this interpretation, may read thus: 'Lest "*an unforgiving temper of mind*" should get an advantage of us: for we are not ignorant of *his* devices.'

2 Cor. xi. 14. "And no marvel; for Satan himself is transformed into an angel of light." On this passage, pp. 112, 113, Mr. B. endeavors to prove, as in other places, that Satan means "the unbelieving and persecuting Jews." In order to get the true *sense* of the Apostle, then, we must read this and the following passage thus: 'And no marvel; for "*the unbelieving and persecuting Jews*" himself is transformed into an angel of light. Therefore it is no great thing if *his* ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.' Mr. B. also says, that the term Satan means, "the unbelieving and persecuting Jews," in the following passages, which I shall cite severally, according to the common version, and read according to his translation. 2 Cor. xii. 7. "And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure." Mr. B. 'And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of "*the unbelieving and persecuting Jews*" to buffet me, lest I should be exalted above measure.' 1 Thes. ii. 18. "Wherefore we would have



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come to you, even I Paul, once and again; but Satan hindered us." Mr. B. 'Wherefore we would have come to you, even I Paul, once and again; but "*the unbelieving and persecuting Jews*" hindered us.' 2 Thes. ii. 9. "Even him whose coming is after the working of Satan, with all power and signs, and lying wonders." Mr. B. 'Even him whose coming is after the working of "*the unbelieving and persecuting Jews*," with all power and signs, and lying wonders.' 1 Tim. v. 15. "For some are already turned aside after Satan." Mr. B. 'For some are already turned aside after "*the unbelieving and persecuting Jews.*"'

Rev. ii. 9. "I know thy works, and tribulation, and poverty, (but thou art rich,) and I know the blasphemy of them who say they are Jews, and are not, but are the synagogue of Satan." On this passage Mr. B. remarks, p. 115, "The persons spoken of, *said they were Jews*, but *were not.* They were of the synagogue of Satan, or adversary; or they belonged to the synagogue of the unbelieving, persecuting Jews." Mr. B. therefore, has, at once, let us into the true meaning of the passage. "I know thy works, and tribulation, and poverty, (but thou art rich,) and I know the blasphemy of them who say they are Jews, and are not, but are the synagogue of "the unbelieving, persecuting Jews." He also makes the term, Satan, mean the same persons, in the following passage. Rev. iii. 9. "Behold, I will make them of the synagogue of Satan, which say they are Jews and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee." Mr. B. 'Behold, I will make them of the synagogue of "*the unbelieving, persecuting Jews,*" which say they are Jews and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.'

Rev. ii. 13. "I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth." Here Mr. B. remarks, "If Satan is only rendered adversary, all difficulty is at once removed." So Mr. B. will give us the true sense, by reading it thus: 'I know thy works, and where thou dwellest, even where "*adversary's*" seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where "adversary" dwelleth.' So also in Rev. ii. 24. "But unto you I say, and unto the rest in Thyatira, As many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden." Mr. B. 'But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of "*adversary,*" as they speak; I will put upon you none other burden.'

How much to be lamented, that Mr. B. did not live in the days of King James I. of England. MATHETES.

*From the Western Intelligencer.*

THE STRAIGHT ROAD.

President N—— once preached a discourse near Schenectady, in

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which he set forth the intense and eternal torments of the finally impenitent. One of our modern restorationists heard the discourse; and, having "an itching palm" to show his knowledge of futurity and divine dispositions, he followed the President to the house, where he took tea after the exercises of the day were closed, and introduced himself, by saying to Mr. N——, "Well, Sir, I have been to hear you preach, and have come here to request you to prove your doctrine." "I thought I had proved it; for I took the Bible for testimony," was the reply. "Well, I do not find any thing in *my* Bible to prove that the sinner is *eternally damned*, and I do not believe any such thing." "What do you believe?" "Why, I believe that mankind will be judged according to the deeds done in the body, and those that deserve punishment, will be sent to hell, and remain there until the debt is paid," &c. Says Mr. N——, "I have but a word to say to you; and first—for what did Christ die? And lastly—there is a straight road to Heaven; but if you are determined to go round through Hell, to get there, I cannot help it." The man took his leave, but his mind was "ill at ease." *There is a straight road to Heaven*, still rang in his ears: he went home, read his Bible attentively, and was soon convinced of and acknowledged his error; and after a suitable time, united with the followers of the Lamb.

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SLANDER.

A person who can live in this world without suffering slander, must be too stupid or insignificant to claim attention.

BUSY BODIES.

"*And withal they learn to be idle, wandering about from house to house; and not only idle but tattlers also, and busy bodies, speaking things which they ought not.*"

A VERY favorable argument for the divine authenticity of the sacred scriptures, is to be derived from their perfect exhibition of the human character. They delineate it in all the variations of its formation, as it is influenced by prosperity and adversity, by virtue and by vice, with an accuracy so complete, that the most ordinary proficient in the knowledge of human nature and of the Bible must be convinced that nothing but the inspiration of the Almighty could have originated such a correct representation. The passage which is placed at the head of this article, tells us of those who are *idlers*, *wanderers*, *tattlers*, *speaking things they ought not.* The light of almost every day furnishes illustrations of this divine declaration. They are to be found not only among the poorer and inferior grades of society; but they can be numbered where affluence, where intelligence, and where honor resides. These habits of idleness and of defamation are having too much influence in society.—They are engendering evils which tend to undermine the felicity of individuals, and the peace and good order of communities. It is time now, when so much is doing to exterminate vice as it is fostered by the intemperate, the profane, and the sabbath breaker, that SOMETHING should be done to destroy the contagion which these practices are emitting into our moral atmosphere. I cannot believe that there is a consciousness in many who accustom themselves to these practices, of their deteri-

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orating and pestiferous influence. —A moment's attention, however, must give their true tendency.

"*And withal they learn to be idle, wandering about from house to house.*" Idleness, then, first presents itself for notice. Now in a community like ours, made resplendent as it is by religion and literature, a vagrant, idle, wandering individual, whose very appearance, the tatters of whose attire, the expressions of whose visage, and the sluggishness of whose actions, at once conveys to the beholder his character, and fills him with feelings indignant at the thought that this wretched miscreant is bound to him by the common ties of humanity. But why should our feelings of indignation be less highly graduated when the idler comes before us in the garb of respectability? There are reasons then which should not in the least permit them to wane. The comeliness of his dress and the gentility of his appearance should create in us the reflection of the time he is wasting, which might be consumed in purposes beneficial to mankind. The splendor of attire ought never to be the panoply to shield vice from punishment. This man is an idler; he is not at his occupation. Neither friendship, nor business, nor civility requires him about you with the frequency his visits are repeated. He lounges around you at your dwellings; he comes near you in your places of business; and he haunts the hours of your retirement.—And still the ensigns of civility are held out to him. A character like this, consuming the precious moments of his existence in "wandering about from house to house," ought not to be the recipient either of urbanity or regard.

These characters are "not only idle" "*but tattlers also, and busy bodies, speaking things which they ought not.*". Business may plead for frequent intercourse with our neighbors, and then we speak things which we ought. But when this intercourse is supported neither by business nor by friendship, then are we entitled to make the inference that things are spoken which ought not to be. Then we are upheld in supposing that the theme of conversation is not what interests the votary of religion; not what charms the lover of science; not what excites the glow of patriotism, nor what gives the political aspirant new zest for clambering the rugged ascent to honor.—No: Such themes as these interest not these "busy bodies." Persons, characters, must be their subjects. The business of neighbors must be canvassed. Their plans must be scrutinized, and if in their ingenuity they are not exceeded, must be misrepresented and perverted. The conversation which these "busy bodies" hear in one family must be made to savour of personal reprehension when retailed in the next, and thus be made the seeds whose fruits are perpetual hostilities to harass the peace of those who always "had taken sweet counsel together and walked to the house of God in company." When these "busy bodies" see *persons* who from their acts, their measures, and their *ordinary demeanor*, they imagine, design to obtain an honorable rank in the community, they must assail their characters with all that asperity of language and virulence of invective in their power to command.—For the truth of these remarks let the existing state of things, as almost every town will exhibit, speak. Cannot

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the reader call to his "mind's eye" characters who are here correctly pourtrayed? Can he not call up before him many who have "*withal learnt to be idle, wandering about from house to house; and not only idle but tattlers also, and busy bodies, speaking things which they ought not,*" creating their tales of slander, and zealously publishing them to the world?—Now, I seriously ask, what is the incentive to the actions of these 'busy bodies'? Is it to effect the reformation of those upon whom they shower their calumny? It cannot be; for its victims are generally of superior merit to those by whom they are offered a sacrifice. It can be nought but that passion which prompted the adversary of souls to enter the garden of paradise, and there to disturb the quiet of our first progenitors.

In view of these things, ought not something to be done? Ought domestic tranquillity longer to be invaded by these 'busy bodies,' "who go about like a roaring lion, seeking whom they may devour," when the evil can be so easily remedied? Yes: we trust there can something be done. Let them who thus make shipwreck of character, who thus love to despoil merit of its loveliness and virtue of its attractions, however elevated they are by their wealth or their intelligence, be made to wear the badge of the 'CALUMNIATOR,' at which society may look and avoid them.—Could this be done, and what is more easy? character would not long be blackened by slander.—Innocence would not long be enrobed in the habiliments of guilt. If society would manifest their opinion of these 'busy bodies' by such overt expressions as could not be hid from them, their number would rapidly diminish. The want of this manifestation is the only bar to their reformation. Let individuals come out and boldly express their scorn, when they behold the calumniator busy at his work of defamation. Let the press, which has too long been silent, send forth its influence; let the sacred functionary of the pulpit more frequently "cry aloud and spare not" those who belong to the community of 'busy bodies.' Let these things be done, and the work of reformation is begun.

VERITAS.

## Review.

REVIEW OF TRACTS *published by the American Unitarian Association.*

[Continued from page 252.]

THE ninth Tract in the series is entitled "Causes of the Progress of Liberal Christianity in New-England." It is *assumed* by the writer, that the Unitarians of New-England have widely departed from the religious system of the early settlers of this country. "Never," says he, "has there been a *change greater* or *more remarkable.*" (p. 3.) It is farther *assumed*, that this change consists in a series of improvements—a great increase of light and knowledge which entitle it to be regarded as a *reformation.* And still farther it is *assumed*, that this reformation has advanced more rapidly and gloriously in New-England, than in any other part of the Christian world. For this last fact, three specific reasons are assigned: First, "the character of our puritan ancestors;" second, "the popular cast of our religious institutions;" and

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third, "the interest taken by intelligent laymen in theological discussions."

The *first* assumption of this writer we admit—in as strong terms as he has expressed it. Unitarians have departed widely indeed from the religious system of their "puritan ancestors;" and the changes they have effected in some places are as remarkable as they are great. It is remarkable that they should be able to introduce an entirely new order of things—another Saviour, and another Gospel—into some of the largest and wealthiest congregations in the land, and to do it with so much secrecy and art, that no great commotions should be excited, and no livings forfeited—that few should be disquieted, or alarmed, or suspect indeed that any change was going on, until the whole was accomplished, and they were prepared to acquiesce in it.

The *second* assumption we of course deny; and hope to make it appear, before we are through, that this denial is not without reason.

Respecting the *third*, we are still in doubt, the confidence expressed by the writer of the Tract, notwithstanding. We have yet to learn, that the progress of Unitarianism in this country, during the last thirty or forty years, has been more rapid than it has been in other countries, and at other periods—more rapid than it was in the East, in the days of Arius; or than it was in Poland, in the days of the younger Socinus; or than it has been more recently in some parts of Europe. But this is a point of very little consequence.

The great questions to be decided are these; whether Unitarianism is indeed an *improvement* upon the religious system of our Puritan ancestors; and whether its introduction and progress in New-England have been effected by the operation of *causes* such as the writer of the Tract assigns.

Unitarians often speak of themselves as *reformers*, and seem to think that they are very piously engaged in carrying forward the reformation from Popery. Luther, and those who followed him, did what they could; but they were very far from accomplishing the work which they commenced. They were enabled to break away from the spiritual tyranny of Rome, and to expose and abolish some of the Popish errors and abuses in point of order and discipline; but it was left for Unitarians of the nineteenth century to finish the work of reformation, by exposing and extirpating the remaining errors and delusions of Popery, particularly in regard to doctrines.*

In considering this subject, it will be needful to ascertain as definitely as possible, in what this new reformation from Popery consists, and to what lengths it has been already carried. By this means, our readers will be able to judge for themselves whether it is more properly a reformation, or a relapse—a high advance in religious knowledge, or a reverting back to the exploded heresies of other times.

These self-styled reformers begin with rejecting *the plenary inspiration of the Holy Scriptures.*† They next discard the doctrine of the *Trinity*, regarding the Son (to use their own language) as "infinitely inferior" to the Fa-

* See Christian Examiner, Vol. iii. p. 76.

† See Christian Register, Nov. 4, 1826. Also, "Improved Version of New Testament," and "Le Clerc on Inspiration," both of which have been published, with high encomiums, by Unitarians of New England.

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ther, and denying that there is, in the sense commonly received, any Holy Ghost.* They deny the original *apostacy* of man. "It is not," we are told, "the way of heaven with our race, to begin with that which is perfect, and let decline and corruption succeed."† They deny the doctrine of *total depravity*, insisting that "wickedness, so far from being the prevailing part of human character, makes but an *inconsiderable part* of it."‡ They describe *regeneration* as "a change, either from the Jewish religion, or the idolatrous religion of the Gentiles, to the open profession and sincere belief of the Christian religion;" but that the term "is without meaning," when applied to those who have been born and educated under the Gospel.§ As to the *atonement*, they openly declare, that they "would resort to the less chilling creed of the Atheist, rather than admit it."‖ *Justification by faith in Christ*, is also rejected. "To build the hope of pardon on the independent and infinite sufficiency of Jesus Christ, is to build on an unscriptural and false foundation." "Those persons deceive themselves, who, in the apprehension of death, lay hold on the merits of Christ, and expect to enter heaven in consequence."¶ The *future and eternal punishment of the wicked* "is another doctrine which," as we are told, "most Unitarians of the present day concur in rejecting."** They disbelieve the existence of *fallen angels*, and probably also of *holy angels*, representing the language of scripture on this subject as "imagery borrowed from the oriental philosophy, and not to be taken in a literal sense."* Unitarians discard the idea of a *Church*, as separate from the congregation. "The distinction attempted to be kept up between the two," they tell us, "is in most respects artificial, and without a counterpart in nature." They hold that the property of the Church is the property of the congregation; and that the sacrament of the Lord's supper should be open alike to all. "We have no more business," say they, "to shut up this ordinance to a peculiar and chosen few, than we have to treat in a similar manner any of the public services of the sanctuary. We have as much right to stand upon the threshold of a Church, and to forbid any worshipper to enter, as to stand before the communion table, and forbid him to approach." Some indeed maintain that every one, whether layman or clergyman, is authorised and qualified to administer the special ordinances of the gospel.† Unitarians differ from the generality of Christians in regard to the observance of the *sabbath*. They think "there is a general superstition and a Puritanical strictness" on this subject, "which infects and injures the minds of multitudes in this country. We want," say they, "no demure looks, nor gloomy penances, on a day which is pre-eminently designed for the promotion of religion and happiness. There ought to be no unnecessary or severe restraints enjoined."—

* Chris. Disciple, New Series, v. i. p. 386.
† Chris. Examiner, vol. iii. p. 17.
‡ Ware's Letters to Trin. and Cal. p. 24.
§ Chris. Disciple, 1822, pp. 419, 420.
‖ See Lamson's ordination ser. at Danvers.
¶ Chris. Disciple, New Se. vol. i. p. 449, and Chris. Register. Nov. 4, 1826.
** Chris. Dis. New Series, vol. iii. p. 451, and Bancroft's Sermons, pp. 391—409.

* Improved Version of New Test. *passim*, especially p. 422.
† Chris. Register, Sept. 16, 1826, and Ch. Examiner, vol. iii. p. 10, and Mr. Colman's speech before the American Unitarian Association, May 29, 1827.

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Children especially ought to be indulged with suitable recreations.* Unitarians are totally averse to an *examination into the religious opinions* of persons, under any pretence, or on any occasion whatever. "No such examination of candidates for ordination, or for admission to our communion or fellowship, with whatever softening pretences it may be proposed, should ever be acquiesced in."† Indeed they hold that mere *error* is innocent, and of no account. "The denunciations of heaven were never uttered against error of faith, but error of practice." "Jesus neither condemned, censured, nor judged any man for his errors."‡ And yet with marvellous consistency, Unitarians denounce the whole system of the Orthodox as "absurd, unscriptural, and *pernicious*," declaring that they consider "transubstantiation itself a *less monstrous doctrine* than the five points of Calvin."‖

We might proceed to greater lengths; but the disclosures already made will enable our readers to judge of the nature of the changes attempted to be introduced, and of the justness of their claims to be regarded as improvements. Unitarians flatter one another with the appellation of *reformers;* and they are endeavoring to pass off this imposition upon the world. But instead of carrying forward the reformation of the sixteenth century, they are laboring to pull down every thing, which those early reformers established, at the peril of their lives, and with the price of their blood. And in place of the actual system of the reformers, they are substituting errors very nearly resembling those, which infested, and troubled, and in some instances rent, the reformed Churches. Our Unitarians would have us believe that they are making great improvements, and have received a vast increase of light, on the subject of religion. But there were Unitarians in the sixteenth century, as well as now; and some who very nearly resembled those of the present day. The reformers were acquainted with them, and with their doctrine; and had they thought it consistent with the Bible they might have embraced it. But so far from this, they rejected and abhorred it. They reasoned, they expostulated, with those who did embrace it; and if incorrigible, excluded them from their company and fellowship.* And could these devoted men, from the celestial glory, now hear and reply to the pretensions of Unitarians in New England to be their coadjutors and followers, we are bound to believe they would disown them. They might be expected to say, 'your foundation and ours is infinitely different. You trust in your own merits; we in the merits of Christ. You think your robes have never been much defiled; ours have been washed and made white in the blood of the Lamb. You refuse divine honors to the Saviour; but we unite forever with the heavenly host in saying, worthy is the *Lamb that was slain* to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and *to the Lamb*, forever and ever.'

And Unitarians have as little

* Chris. Examiner, vol. iv. p. 115, and Ch. Register, March 11, 1826.

† Chris. Disciple, 1822, p. 54.

‡ Unit. Mis. 1822, p. 175, and 1821, p. 54.

‖ Chris. Examiner, vol. iii. p. 76, and Mr. Gannet's speech before Amer. Unit. Assoc. May 29, 1827.

* See Mosh. Ecc. Hist. vol. iv. p. 471.

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claim to be considered the genuine followers of the *Puritans*, as they have of the reformers. It is customary for them to extol the Puritans, especially the early settlers of New England. Nothing is too good, or too honorable, to be said, on certain occasions, in praise of these adventurous and excellent men. But as our Saviour once said to the Pharisees, "If ye were Abraham's children, ye would do the works of Abraham;" so now it may be said to Unitarians, "If ye were the followers of the Puritans, ye would believe their doctrines, and imitate their worthy example." It was the religious *doctrines* of our ancestors which brought them to this country. Had they believed, with modern Unitarians, that mere differences of opinion are of little consequence, and that no man is culpable for his errors; they never would have come here. Their religious doctrines were, not the accidental appendages, but the very elements of their character. These constituted them what they were. With other views of religious truth, they must have been totally different men. On what grounds, then, do those, who reject their religious system throughout, and whose characters are formed under the influence of another Gospel, pretend to be their genuine followers, and their most devoted friends?

It is amusing to consider the various pretences under which Unitarians lay claim to an almost exclusive discipleship of the Puritans.—One is, the Puritans were friends of *religious liberty* and of *free inquiry*; and so, say Unitarians, are *we*.* And what denomination of Christians can be found in New England, who will not respond with them, "So are *we*"? One would think, from the language of Unitarians on this subject, that all around them were in bondage, and that they alone had achieved their spiritual independence. But the truth is, other denominations are as free as they. Others think as they please on the subject of religion, and worship God according to the dictates of their own consciences. —Unitarians seem to infer, because others do not coincide with them, that they cannot possibly be at liberty to judge and act for themselves. But the truth is, other denominations do not coincide with them, because they *are* thus at liberty. They do think as they please on the subject of religion, and for this very reason they are not, and never can be, Unitarians.

In the Tract before us, Unitarians claim moral affinity with their Puritan ancestors, because like them, say they, "we shrink not from an avowal of our dissent from popular and long established errors, from a dread of the cry of innovation." (p. 8.) On reading this, our minds involuntarily reverted to certain published letters which passed from Unitarians in this country to those in England, several years ago. Unitarianism, says a distinguished promoter of the doctrine in Boston, "has spread *very extensively* in New England; but I believe there is only one Church *professedly* Unitarian." Another letter-writer, in the same sentiment, attempts an apology for the studied *concealment* practised by the Unitarian ministers of Boston, in the

* Those who wish to see the good feelings of some Unitarians, and their very ardent love of Christian liberty, most illustriously exemplified, may recur to facts published pp. 319, 320, of the last Vol. of the Christian Magazine.



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following terms: "Can it be expected, upon the common principles of human nature, of a body of clergy, nursed in the lap of ease and affluence, and placed in a station of such high secular consideration and comfort, as that of the ministers in Boston, that they should come forward, and by an *open profession of unpopular truth, voluntarily risk the loss of all their temporal dignity and comfort, and incur the contempt and enmity of many, who are now their warmest admirers and friends?* Who will venture to say of himself, that his virtue would be equal to the trial?"* Yet the Unitarian ministers of Boston have now the effrontery to claim alliance with the dauntless Puritans, on the ground of their open and intrepid inculcation of unpopular truth!! "We, like those lion-hearted Christians who first visited our shores, never shrink from an avowal of our dissent from popular and long established errors, from a dread of the cry of innovation, or from the fear of forfeiting our temporal dignity and comfort"!!

But the most ridiculous of all the pretences, on which Unitarians claim affinity with the Puritans, is, not that the Puritans were with them in sentiment, (this is not pretended) but *they believe they* WOULD BE *with them in sentiment, if they were alive at the present time.* Says the writer of the Tract, "I believe, as I believe I live, that if the Fathers of New England, if Robinson, and Higginson, Bradford, and Winthrop, had been born two hundred years later, they would have been found among our warmest and most effective coadjutors." (p. 8.) This truly is a singular ground of alleged discipleship—such, we presume, as was never urged before—and such as any other denomination on earth might urge, with equal reason. Should the Quakers, some of whom had the misfortune to be hung, for their vagaries, in the early days of New England—or the Universalists—or the Swedenborgians, claim to be the genuine followers of the Puritans, because they "believe, as they believe they live, that if the Puritans had been born *two* hundred years later, they would have been found among their warmest and most effective coadjutors;" the pretence would be just as reasonable in their mouths, as it is in the mouths of modern Unitarians. The truth is our Puritan ancestors were not Quakers, or Universalists, or Swedenborgians; and *neither were they Unitarians.* And the reason why they were not was, not, as the writer of the Tract insinuates, that they were not sufficiently advanced in religious knowledge, and that sufficient truth had not yet "beamed from the sacred word:" for there were Unitarians in the days of our Fathers, and all the leading errors, which have since been broached on the subject of the Trinity, had been broached then. Arius, and Socinus, and a hundred others, had denied this doctrine, and every possible theory respecting the person of Christ had been, by one and another, adopted and inculcated. Pelagius had denied the doctrines of depravity and regeneration. And Arminius had assailed Calvinism at all points, with as much learning and ability as it has ever been assailed since. Our Fathers were not so rude and ignorant that they had never heard of these things. They had heard of them, and they knew them well. They knew

* History of American Unitarianism, pp. 41—46.

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as much about Unitarianism, as they desired to know, or as they needed to know; and had they been disposed to embrace it, they had a fair opportunity. But they rejected it. They abhorred it. They could not find it in their Bibles, nor could they find any thing congenial with it, in the temper of their hearts. Had it followed them, they would have extirpated it, or they would have fled from it. Had it been urged upon them, they would have resisted it, even unto death. And could they have forseen that, in less than two centuries, it would spring up in the Churches they were planting, and in the Seminary they were consecrating to the glory of their Saviour, perverting their charities, and poisoning the principles of their children; what would have been their astonishment and grief! The prospect would have wrung their hearts! They would have wept over it, with tears of blood! And yet their Unitarian successors and descendants now rise up and say, "If our Fathers had known as much as we, they would have been Unitarians too! If they had been born two hundred years later, they would have been our warmest and most effective coadjutors!" The poor Pilgrims, it seems, believed and acted as well as they knew, but they did not know but little. They had not made those vast attainments, of which their children vaunt. The reformation from Popery had then but just begun; and the science of "not believing," which is laid down as a first principle of the Unitarian school, was not understood so thoroughly as it is at present.

But though our Puritan ancestors did not know enough to be Unitarians, they knew enough, it seems, to pave and prepare the way for its introduction and progress in future years; as the writer of the Tract before us mentions their *character* and *example* as a first and principal reason of the present prevalence of Unitarianism in New England.—But this is assigning a very strange influence to the example of the worthy Pilgrims. We had supposed that a good example ordinarily had influence, by furnishing inducements for *imitation*. The proper influence of Christ's example is to make us *like* him. And this is the legitimate influence of all good example. But the good example of the Puritans we are told has had a directly contrary influence. It has contributed to introduce and spread a system of religion, such as they rejected and abhorred. They were, to a man, the undoubting believers and promoters of the *Orthodox faith*. The doctrines of Christ's divinity and atonement, of depravity and regeneration, of saints' election and perseverence, with others of a kindred nature, constituted the special nutriment of their souls. These were "the sincere milk of the word," upon which they fed, and by which they thrived. And yet *their example* is now assigned as a reason for the rejection of all these doctrines, and for the introduction of an opposite system—the prevalence of another Gospel! Our Puritan Fathers were the founders and unfailing friends of the *Churches* of New England, strengthening them by their example and influence, and sustaining them by their charities and their prayers. And yet *their example* is now assigned as a prime reason for the introduction of a system, which is breaking down these Churches, stripping them

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of their funds, denying them the right to elect their own Pastors, opening their communion to the world, and which is in fact merging them in those mere civil corporations with which they severally stand connected! Our Fathers were also the friends of the *sabbath*, observing it with exemplary devotedness, as near as they were able according to the requisitions of the divine law. But *their example* is now assigned as a reason for the introduction of a system, which "wants no demure looks" upon this sacred day, and sneers even at the imperfect manner in which Orthodox Christians endeavour to keep it, as "a general superstition, and a Puritanical strictness!" But enough of this. The charging of the prevalence of Unitarianism in New England upon the example of our Puritan Ancestors, is the most ridiculous charge ever made, or ever attempted to be refuted. "It is time," says the writer of the Tract, "for men to be done with the senseless clamor, that Unitarians have departed from the principles of the Fathers of New England." But we reply, 'It is time for Unitarians to be done with the senseless clamor, that they have *not* departed from the principles of the Fathers of New England.' The truth is, they have departed from these principles, *toto cælo*. In the religious world, they, and their Puritan ancestors, are perfect antipodes. Unitarians cannot preach a sermon, in consistency with their own principles, without condemning the principles of their Fathers. They cannot take a step, or lift a hand, for the advancement of their religious system, without virtually passing a vote of censure upon the system of the early settlers of this happy country.

Unitarians may think to atone for their dereliction of the principles of their Fathers, by heaping honors upon their names and memories; but the thought is vain. For after all they can say, the truth of the case remains the same. If their Fathers were right, they are wrong; and if they are right, their Fathers were wrong. They cannot honor their Fathers, without condemning themselves; and they cannot honor themselves, without condemning their Fathers. The truth cannot by any means be concealed or disguised, that Unitarians are a totally different sort of men from the early settlers of this country. In a religious view, there is no communion, or fellowship, or even resemblance, between them. And Unitarianism, so far from being introduced among us by the example of our ancestors, was introduced in *face* of their example. It was introduced, and has prevailed, in *opposition* to the whole weight of their example and influence.

The second cause of the progress of Unitarianism in New England "is to be found," says the Tract, "in the *popular cast of our religious institutions.*" The great body of professing Christians in New England are Congregationalists; and in Massachusetts especially, where Unitarianism has chiefly prevailed, the Churches are not consociated, but retain their individual independence. Hence it is concluded, that the strictly Congregational or Independent form of Church government, is peculiarly favorable to the spread of this doctrine. —For ourselves, we can see no necessary connexion between this

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conclusion, and the fact on which it is made to rest. We are ourselves Congregationalists. We are so from principle—from choice; and we can discover no manner of connexion between the peculiarities of Congregational government, and the spread of Unitarian errors. There is not, so far as appears, the remotest tendency in the former to produce the latter. True, Unitarianism has spread in New England, where Congregationalism prevails; but it has spread in other countries, where Congregationalism does not prevail. It spread in the East, in the time of Arius, when the Churches were, in a modified sense, Episcopalian. It has spread in Geneva, where the Churches are Presbyterian. It has extended itself in the different religious establishments of Germany. And in England, while the great body of the Independents or Congregationalists adhere to the principles of the Orthodox faith, nearly all the old Presbyterian churches are said to have become Unitarian.* Facts like these perfectly satisfy us, and they are of a nature, we think, to satisfy the public, that whatever other causes may have contributed to the promotion of Unitarianism in New England, its introduction and progress are not to be charged to the account of Congregationalism.

The last cause mentioned for the progress of Unitarianism among us is "the *interest taken by intelligent laymen in theological discussions.*"—We have but one scruple as to admitting the alleged operation of this cause; and that arises from our doubts as to the existence of the cause itself. We are not yet certain that intelligent laymen, in this part of our country, have commonly been more interested in theological discussions, than they have in some other parts, or in some other countries.—We are aware, that even intelligent laymen too frequently have very little connected knowledge of theology; and what they have, is often of that kind which "puffeth up." While they are mere smatterers in divine things, they are apt to regard themselves as "wiser than their teachers." And when their teachers are willing to be duped and directed by them, we can conceive of disastrous errors as being the probable result. But we are not aware that this has been the case here, more than in many other places. We do not believe that intelligent laymen have taken more interest in theological discussions in New England, than they have in Old England; and we are quite sure that they have not in Massachusetts, the principal seat of Unitarianism, more than they have in Connecticut, where lives but a single Unitarian congregation. For obvious reasons, the Orthodox clergy of New England are objects of the special dislike of Unitarians—a feeling which they miss no good opportunity of expressing. In discussing the topic now under consideration, our author has several comparisons between clergymen and laymen, which ought not to pass unnoticed.—He urges at some length, that the opinions of laymen on theological subjects are deserving of *more regard* than those of clergymen. But is it not strange, that the opinions of professed theologians—those who make theology the study of their lives, should be entitled to less regard than the opinions of those, who attend to it only on incidental occasions? What would be

* See Sabine's Ecclesiastical History.

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thought of a similar declaration, coming from either of the other professions? Suppose the members of the Boston Bar should publish to the world, that the opinions of lawyers on subjects of jurisprudence were entitled ,to less regard, than those of any other class of the community. Or suppose a committee of the Massachusetts Medical Society should publicly and solemnly declare, that physicians were of all men the least acquainted with the science of medicine. What would be thought of such declarations? And what would be thought of such men? They ought in all conscience immediately to disband, and not trouble the world farther with pretensions, which themselves declared were worse than useless. And yet, a committee of the American Unitarian Association —a committee of *clergymen*—not only assert before the public, but labor to prove, that the opinions of clergymen on theological subjects are deserving of less regard than those of laymen! With what face can these reverend gentlemen ever again put on their robes, and lay claim to the titles, the attention, and the respect of clergymen? And what reply could they make to any intelligent layman, who should please to say to them, "Give me your place, and you take mine. As I know more than you on the subject of religion, why should not I be the teacher, and you the learner? Why should not I take the pulpit, and you the slip?"

The writer of the Tract asserts, that in the pretended reformation which Unitarians are thinking to carry on in New England, the laity, and not the clergy, have taken the lead. He also asserts, that "the clergy, as a body, *never yet led the way in improvement*, and *never will. The people always were before them*, and probably *always will be.*" (p. 15.) We will not here dispute the point, whether clergymen or laymen have been the most active in endeavoring to spread Unitarianism in New England. It will be in time to decide, to whom the honor of this boasted reformation belongs, when it is well ascertained whether it is a reformation, or not. But we must call in question the truth of the declaration, that "*clergymen never yet led the way in any improvement*"—*in any public reformation.* In their stations, and with their advantages, it would be a shame to them, if this declaration were true; but to the confusion of those clergymen who have published the disgraceful declaration, it may be shown conclusively that it is not true. Who, we ask, are entitled to the credit of spreading Christianity in the primitive age? It was a body of *clergymen.* Peter, and James, and John, and Paul, and all the Apostles of our Lord, were clergymen. And who are entitled to the credit of disenthralling the world from papal bondage? Undoubtedly *clergymen.* Wickliffe was a clergyman. John Huss was a clergyman. Luther and Zuingle were clergymen. Calvin, and Knox, and Cranmer, were clergymen. Indeed, in every stage of this perilous business, we find clergymen standing in the front rank, and fearlessly breasting the bloody onset. And who, we ask farther, are now taking the lead, in the great and benevelent work of spreading the Gospel among the heathen? Who are traversing land and ocean, and exposing themselves in distant and sultry climes, not to en-

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rich and aggrandize themselves, but with a view to the spiritual and temporal welfare of their fellow men? They are *clergymen*. The leading missionaries, everywhere, are clergymen;—and those who take the lead in measures for the support of missions, belong to the same class. The English Baptist Missionary Society had its origin in an Association of clergymen. The London Missionary Society was formed at the instance, and by the instrumentality, of clergymen. The American Board of Commissioners for Foreign Missions originated in the General Association of Massachusetts, a meeting composed exclusively of clergymen. Other facts of the same nature might be stated; but they need not be. It is too evident to be proved or denied, that in all the various benevolent efforts, which are now blessing a sinful world, clergymen have stood first and foremost. And yet we hear a committee of clergymen, in and around the metropolis of New England, venting (shall we say) their *spleen* against their professional brethren of all denominations, countries, and ages, past, present, and to come, by publishing before the world, that "*the clergy*, as a body, *never yet led the way in improvement, and never will!! The people always were before them*, and probably *always will be*"!!*

The remarks *here* made, it will be seen, are not at all of a party nature. They are in a common cause, and on a subject in which clergymen, of every name, are vitally interested. And we have no fear, however closely they may bear upon particular individuals, that they will not commend themselves to the consciences of all the friends of the clergy, and the lovers of truth, throughout our country.

As we dissent from the account given by the writer of this Tract of the manner in which Unitarianism has been introduced and propagated in New England, perhaps it will be thought incumbent on us to give our own views in relation to this subject. In doing this, we can little more than repeat the facts which were published, in an authentic history of American Unitarianism, in 1815.—It appears that the first Unitarian minister (Dr. Freeman) was settled in Boston, Nov. 18, 1787. By the labors of this zealous believer in the doctrine, aided by those of a Mr. Hazlitt, in conversing with individuals, and in placing the English Unitarian Tracts in the library of the University, and in most of the social libraries of the city, an impression was ere long made upon the minds of numbers. In opposition to the account given by the writer of the Tract, Dr. Freeman asserts, in a letter written probably in 1797, "The *clergy* are generally the FIRST who begin to speculate; but the *people soon follow*, where they are so much accustomed to read and inquire."* The leaven continued to work with considerable power, though with studied secresy, for a long time; for so late as in 1811, and we believe in 1815, no church in Boston had come out openly on the Unitarian side, except that of Dr. Freeman. But the publication of the history, of which we have spoken, and the controversy

* We speak of this committee as composed of clergymen. It is so, with a single exception. They doubtless regard their publications as open to remark; and they will not, we trust, complain, as the name of the writer of the Tract now before us is withheld, that we consider them responsible for its contents.

* Hist. American Unitarianism, p. 23.

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which immediately followed—all in 1815—produced "no small stir" in the Unitarian camp, and were the means of unmasking many, who had long endeavored to be concealed. Those who really *were* Unitarians were soon obliged to be such openly; and from that time to the present, we do not believe the doctrine has made much progress in New England. In Boston, it has been, and is, in a comparative view, declining. If its numbers have increased at all, they have not increased in any proportion so rapidly as those of the Orthodox. And in different parts of the country, though many who were Unitarians before have avowed their sentiments, and some new societies have been formed; we do not think the error itself has made much progress. And, under God, we have now no great fear of its progress in future. The thing has been drawn forth from its lurking places to the light of day—it has been made palpable—people can examine it for themselves—and it lives, henceforth, but to be shunned and to perish with "the hay, wood, and stubble," when the coming "fire shall try every man's work, of what sort it is."

## Ordinations and Installations.

Ordained, in Montville, Me. Mr. THOMAS ROBINSON, as an Evangelist. Sermon by Br. D. Ricker.

*June* 6,—Mr. JOSEPH CONE was ordained at Baltimore, as an Evangelist, in the Baptist connexion. Sermon by Rev. Dr. Staughton.

*June* 20,—Rev. WM. J. WILCOX was installed Pastor of the Presbyterian Church at Cold-Spring, Cataraugus county, N. Y.

*June* 27,—At Onesquethaw, in the town of Bethlehem, Albany co. N. Y. Rev. THOMAS HOLIDAY was installed Pastor of the Union Presbyterian Church. Sermon by Rev. H. R. Weed.

*July* 18,—Mr. GEORGE C. BECKWITH, late Assistant Instructer in the Theological Seminary at Andover, was ordained over the First Congregational Church and Society in Lowell, Mass. Sermon by Rev. Prof. Porter, D. D.

*Aug.* 2,—Rev. CORNELIUS VAN CLEF was ordained as an Evangelist, by the Classis of Philadelphia.

*To Correspondents.*—Juvenis is received.

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# The Christian Almanac for 1828.

*Published by the American Tract Society, Boston.*

This work is just published, and contains all the astronomical and other useful matter embraced in the common Almanacs together with a rich fund of religious instruction, various items of reference adapted to general convenience and utility, and a view of the progress of the Cause of Benevolence throughout the world. To encourage the circulation, the Committee have fixed the prices at the lowest possible rates; considering the good it will accomplish more important than any profit which could be derived from the sales. It comprises 36 pages, neatly done up in printed covers; and is sold at 6 1-4 cents single; 50 cents per dozen; $3,50 per hundred.

The Committee hope this little work will be extensively circulated, as much pains has been taken to fill its pages with information which every family should posses. They would earnestly invite Clergymen and Merchants to use all due influence to introduce it to every family. Auxiliary Tract Societies may do much to circulate it. One Clergyman has recommended that every member of the Tract Society in his Parish should obtain a copy, as a part of the amount of their subscription. If this suggestion should be regarded generally, and every member of every Auxiliary Tract Society obtain a copy, they would avail themselves of much important information respecting the various Benevolent Societies in our country, which many would not otherwise obtain.

☞ Orders for the Christian Almanac should be directed to LINCOLN & EDMANDS, Boston, or to Mr. AARON RUSSELL, Hanover Church, Boston.

*The following Notice of the Almanac is from the Vermont Chronicle.*

This is the eighth number of the Christian Almanac, and is certainly not inferior in merit to those that have preceded it.—Many reasons might be given why this Almanac should be preferred to any other that we are acquainted with—such as.

1. It is a better looking pamphlet—being handsomely printed on good paper, and very neatly trimmed and done up in a colored and printed cover.

2. It is cheaper—the price being only 6. 1-4 cents single, 50 cents per dozen, and $3,50 per hundred.

3. Its contents are more valuable. The Calendar pages, &c. have been carefully prepared and are sufficiently full, and the remainder of the pamphlet—more than 20 pages—is filled with matter of much value and interest to the farmer and the Christian. The notices of Benevolent Societies, for instance, are worth much more than the cost of the pamphlet, were it only that one might have always at hand for occasional reference, a concise and accurate view of their objects, history and resources.

4. Its contents are such as will tend, not to corrupt the principles and taste of its readers, but the contrary, and therefore it ought by all means to be preferred where there are children and youth to handle "the Almanac."

5. It is fitted to contribute something, wherever it is read, towards the prevalence of truly Christian principles, feelings, and conduct—of holiness, peace, love—of enlightened piety and active benevolence.

6. The profits of this Almanac go to increase the funds of the American Tract Society, upon which there are urgent calls from distant regions of the globe, as well as from different parts of our own land.

Much more might be said; but the above reasons would seem sufficient to induce every Christian to introduce this Almanac into his family, in preference to any other; and every one who is in the habit of retailing Almanacs, to use his influence to promote its circulation.

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THE

# CHRISTIAN MAGAZINE.

BY MEMBERS OF MENDON ASSOCIATION.

VOL. IV. NOVEMBER, 1827. No. 11.

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## CONDITIONS.

1. THE CHRISTIAN MAGAZINE shall contain 32 octavo pages, be executed as it respects type and paper in the style of the Christian Spectator, and afforded to subscribers at $1,50 a volume, payable in advance; or $2 paid at the end of six months.

2. Those who become responsible for five copies shall receive the sixth gratis.

3. No subscriptions are to be taken for less than a year; and if notice of discontinuance is not given before the issuing of the last number, subscribers will be considered as desiring it the succeeding year.

N. B. All communications to this work are to be sent, *post paid*, to the Centre Post-Office in Wrentham, Mass., directed to the Editors of the Christian Magazine, or to the office of T. R. MARVIN, Congress-street, Boston.

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THE

# CHRISTIAN MAGAZINE.

VOL. IV. NOVEMBER, 1827. No. 11.

For the Christian Magazine.

## ARGUMENT OF THE UNIVERSALISTS FROM REV. V. 13, CONSIDERED.

*And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, forever and ever.*

[Concluded from page 306.]

BUT it may be said, that to suppose every creature here means every *holy* creature only, is an unauthorised restriction of the passage. To this I reply,

4. There are various passages of scripture in which the word *every* is used, when it *cannot* mean every *individual* of the whole. No one can suppose that the Apostles and first preachers of christianity, went to every town and village throughout the whole world. But Mark says of the eleven Apostles, "They went forth and preached *every where*, the Lord working with them, and confirming the word with signs following." The language which Luke uses upon this subject is not less universal. "And they departed, and went through the towns, preaching the gospel and healing *every where*." The same writer, speaking of those who were dispersed by the persecution of Saul, says, they that were scattered abroad, went *every where* preaching the word. Now it must be obvious, that the meaning of the sacred writers in these passages, can be no more than this, the Apostles and first teachers of christianity, went preaching the gospel to every place to which they could have access, and which they had time and opportunity of visiting. And this it may be presumed, from the nature of the case, was not one half of the particular places in the whole world; and probably not one half of the particular places which were known in their day. But the expressions used respecting them by the sacred writers, being agreeable to the common forms of speech, are not misunderstood. The nature of the case suggests to every considerate reader the necessary limitation which they must have. So when the Apostle John says, "Every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, forever and ever," the nature of the case evidently limits the expression, not only to intelligent creatures, but to holy creatures.



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Especially will this be the case, when it is considered that he was speaking of holy beings, and that at the time when the event of the Apostle's vision took place, his language could not be true of one half of mankind. If there were some places to which the Apostle's did not go, preaching the Gospel, notwithstanding it is said in general terms they went *every where*, then it is possible, that there were some whom the Apostle did not hear praising and giving glory to Christ; although it is said, in general terms, he heard every creature.

But perhaps some may think that the expression *every where*, is not so strong as *every creature*, and that therefore it is improper to limit the one, after the manner in which the other is found to be limited. I can, however, see no other difference than this; the one respects a place, and the other a person; and if there can be as many places as there are persons, the one must be as particular as the other. But there is no occasion for reasoning on this subject. There is a passage in which the expression *every creature*, is clearly used in a limited sense. And it is used too for the same purpose, with regard to the same subject, and expresses precisely the same meaning with *every where*, in the passages which have been quoted. "If," says Paul to the Colossians, "ye continue in the faith, grounded and settled, and be not moved away from the hope of the Gospel, which ye have heard, and *which was preached to every creature which is under heaven;* whereof I Paul am made a minister." Now no person will deny that this expression, *every creature under heaven*, is as strong as that which is used in the passage we are considering. But we cannot, without admitting what we know was false, understand it to mean every *individual* of the human race; for the Gospel had not then reached every individual. This is saying, in general terms, that the Gospel was preached in the Apostle's days to every individual, and in every place, to which they could have access, and which they had time, and opportunity, to visit. And this we have seen is consistent with the fact that many individuals in their day did not hear it. Now if we are only allowed to understand the passage before us as we do these, with the restrictions which the nature of the case evidently render necessary, it teaches us no more than that the Apostle heard all the inhabitants of heaven, and all the *saints* on earth, praising and giving glory to God and the Lamb. That we have a right, indeed that we ought to understand this passage in this restricted sense, will be, if possible, still more evident, if we consider,

5. That an unrestricted interpretation of them will make this apostle contradict himself. Let us now for a moment suppose that this passage is to be understood in the most particular and unlimited sense, and that, as has been contended by the advocates for the salvation of all men, it is descriptive of the state of things "at the completion of the scheme of God on earth," and see if such a construction does not contradict what this same apostle has taught in the same book. It will not, I trust, after what has been said, be doubted, that the vision of which these words are descriptive, respects the worship paid to Christ when he appeared to open the seals of the book from which the revelations of John were made.

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Consequently this construction of the words, will compel us to adopt the principle that the opening of the first seal is at the end of this world, and that all the events which are brought to view by the seven seals as they opened one after another, respect *futurity*, and of course, on the principles of the Universalists, a period of duration when all men are holy and happy. Now if my readers will only turn to the book, and examine the events as they are revealed at the opening of the several seals, they will find that, so far from representing all mankind as holy and happy, they present a most gloomy picture of sin and wretchedness. To show the truth of this remark, I here give the words of John respecting the opening of the sixth seal. "And I beheld when he had opened the sixth seal, and lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood: and the stars of heaven fell upon the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond-man, and every free-man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" Now the events here predicted, are *after* the event described in the passage before us. It matters not, as it respects the object which I have now in view, whether they be considered as belonging to this world or the next, they are clearly *after* the event described by these words. To suppose, therefore, that they are descriptive of a state, when a complete end is made of all sin and misery, is to make one vision of the apostle John, contradict the other.

The construction given to this passage by those who make it an argument in favor of the salvation of all men, is inconsistent with the obvious construction of several other passages contained in the writings of this same apostle. Consider every creature, as meaning every individual of our race, and infer from the passage that they will all eventually be holy and happy, and see if this construction does not flatly contradict the following declaration of the same apostle. "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." That the punishment here denoted by a lake

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of fire, is the final punishment of the wicked, endless in its duration, and totally inconsistent with their ultimate restoration, will be evident to all, who consider that in other passages of the same apostle it is said to endure forever. For instance, it is said of those who worship the beast and his image, that they "shall be tormented with fire and brimstone,—and that the smoke of their torment ascendeth up forever and ever."

6. To suppose that by every creature, is meant every *individual* creature, is to make the Apostle not only contradict himself, but the other Apostles. As there must be a perfect harmony between the writings of one Apostle, and another, on the supposition that they were divinely inspired, we must, if we would interpret them according to truth, put a construction upon the words of each, which is both consistent with himself and with all the others. But that construction of the passage before us, which makes it favor the salvation of all, is evidently contradictory to the plain and obvious meaning of various passages found in the writings of the other Apostles. I have not time to quote them all, but permit me to invite your attention for a moment to the following. "Know ye not," says Paul to the Corinthians, "that the unrighteous shall not inherit the kingdom of God? Be not deceived, neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." Now if the time is coming when every individual will be holy and happy, as those believe who give the most unlimited construction to the passage we are considering, the unrighteous, fornicators, revilers, and drunkards, will all inherit the kingdom of God; for there are certainly multitudes who die in these sins. This construction of the passage contradicts also the plain and obvious import of the *following* declaration of Paul—"The Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on *them that* know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."

To make this passage teach the doctrine of universal salvation, is to make it contradict the words of Jude, as well as those of John and Paul. "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.—These are spots in your feasts of charity, &c.—to whom is reserved the blackness of darkness forever."

7. To suppose that every creature, in this passage, means every *individual* creature, and consequently, that all men will in the end be holy and happy, is to make the Apostle John contradict the plain declarations of *Christ*, as well as the Apostles. It contradicts the declaration of Christ

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respecting the blasphemy against the Holy Ghost. "Wherefore, I say unto you, all manner of sin, and blasphemy, shall be forgiven unto men; but the blasphemy of the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, nor the world to come." The parallel passage in Mark, reads thus, "He that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation."

The following representation of the day of judgment, and its transactions, given us by Christ, is directly contradicted by that interpretation of the passage, which makes it speak in favor of universal salvation. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations. And he shall separate them one from another as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, and the goats on the left. Then shall the king say to them on his right hand, come ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world. Then shall he say to them on his left hand, Depart ye cursed, into everlasting fire, prepared for the devil and his angels. And these shall go away into everlasting punishment; but the righteous into life eternal."

8. To interpret this passage so as to make it favor the salvation of all men, is to render it inconsistent with numerous facts and remarks interspered throughout the Bible. It is inconsistent with the contrast, which the Bible uniformly makes between the future condition of the righteous and the wicked. It is inconsistent with all those passages, which specify certain conditions, without which sinners cannot be saved. Such, for instance, as the following. "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." "Except a man be born again, he cannot see the kingdom of God." "He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life." "Except ye repent ye shall all likewise perish."

It is inconsistent with the fact, which Christ has asserted, that many are walking the broad way which leads to destruction, and few in the narrow way that leads to life.

It is inconsistent with the fact, asserted by Christ, that it would have been good for Judas if he had never been born.

It is inconsistent with the fact, which Christ has taught us in the parable of the rich man and Lazarus, that there is no passing from hell to heaven. "Besides this, between us and you there is a great gulf fixed, that they who would pass from them to you cannot; neither can they pass to us who would come from thence."

It is inconsistent with the fact, of which Christ so often reminds us, that we are in danger of losing our souls. "What shall it profit a man, if he shall gain the whole world, and lose his own soul, or what shall a man give in exchange for his soul?"

Now it will be perceived by every reader, that the scriptures,

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rightly interpreted, must agree with themselves, and of course that the construction of a passage, which makes it clash with so many others must be false. ***

Extract from Flavel's works.

**Part of "a Familiar Conference between a Minister and a doubting Christian, concerning the Sacrament of the Lord's Supper."**

*Minister.* You know I told you, that a man may be a true Christian, and yet may not be fit to partake of this holy ordinance: because he may believe unto salvation, and yet be so ignorant of this mystery, as not to be able to make a due application of it to his own soul.

*Christian.* Ah, sir, I would willingly be informed what is necessary to be done by a sound believer, in order to the partaking of this blessed ordinance.

*Min.* First, he must consider, that the elements and matter of this ordinance are not common bread and wine after consecration, but set apart to holy use, and so to be received with holy understanding and fear. And, therefore, the Corinthians were blamed by the Apostle for their ignorance and irreverence. 1 Cor. xi. Again, that these elements, so blessed and set apart by Christ's appointment, do represent a crucified Redeemer, and we are to partake of them with love, as a memorial of his death; and with faith, as the seal of the promise, and the means appointed by God to convey the benefits of Christ crucified to the soul.

*Ch.* Sir, these considerations raise up my desires to come to the Lord's table, which I hope to be a partaker of with the same sentiments, that you have now laid before me, and that I shall feast my eyes on that lovely object, which is so full of love, and that my eye will so deeply affect my heart toward my Redeemer, that I may meet with my blessed Lord in all the ways of his appointment.

*Min.* Again, you ought to set your soul upon self-examination, that so you may be sensible of your wants and defects; and come to Christ for a supply of the graces of his Holy Spirit, that you may exercise faith, love, repentance, and all other graces, with such warmth and vigor, that Jesus Christ may delight in you, and you in him, and there may be a mutual and joyful renewing of your covenant of love and obedience to your blessed Saviour.

*Ch.* But it is usually said, that the holy sacrament is a quickening, cherishing, comforting, and confirming ordinance.

*Min.* No doubt but the worthy, prepared receivers of this blessed banquet have, by a due participation, found their love inflamed, their faith strengthened, their obedience confirmed, their humility increased, so that they have appeared vile in their own sight, and have had an utter detestation of all sin, and an earnest expectation and desire after the glorious appearance of their blessed Lord and Redeemer.

*Ch.* Sir, since the benefits and blessings are so great, it makes me the more earnestly long to be a communicant in these blessed mysteries.

*Min.* It is the duty of all Christ's ministers to give the sacramental bread of life, and the cup of consolation, to those, who hunger and thirst after Jesus Christ, and his righteousness and kingdom. And now I have told you your

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duty, I shall be willing to declare to you the nature and circumstances of this blessed ordinance.

*Ch.* Sir, I must confess, I am not so well instructed herein; and, if I may not be too troublesome, would be very glad to understand what this holy ordinance is, and why it is called a Sacrament.

*Min.* It is a seal of the covenant of God in *Christ*, wherein, by certain outward signs instituted by our Saviour, *Christ* with all his benefits are signified, conveyed, and sealed to the worthy receiver. The word *sacrament*, hath been anciently used, both to signify Baptism and the Supper of the Lord, and was taken up by the ancient fathers, from the oath, by which the Roman soldiers were sworn to their duty, and were not admitted to be soldiers, till they had solemnly taken that oath or sacrament.

*Ch.* Pray, sir, how many sacraments were instituted under the New Testament, and by whose authority were they appointed?

*Min.* There are only two; Baptism, and the Lord's Supper; and they were ordained by the sole and immediate authority of Jesus Christ.

*Ch.* What are the elements to be used in the Sacrament of the Lord's Supper?

*Min.* Bread and wine, and no other; Luke, xxii. 19, 20. And all communicants are to receive both of them, notwithstanding the bold, sacrilegious practice of the papists, who give the *people* the bread or wafer only, none but the *priest* receiving both the bread and wine.

*Ch.* May not the bread and wine at our tables signify the same thing?

*Min.* No, because this is solemnly set apart, and consecrated to sacramental use, by prayer and blessing, and by applying the words of our dear Redeemer in the institution of this ordinance.

*Ch.* What are the benefits, that Christ gives, and we receive in this ordinance?

*Min.* The exercise and increase of every grace, the cleansing of our souls from the guilt of sin; healing the wounds, which sin hath made in our consciences; a confirmation of the truth and promises of God; an humble and holy delight in Christ and our fellow-christians; and a more earnest longing for, and expectation of, the blessedness of the life to come. And it is an ordinance chiefly intended for the confirmation of our faith, love, and increase in grace, so that no person ought to come thereunto but in faith.

*Ch.* Sir, there is one Scripture, that, I believe, discourages many from partaking of the Lord's table; neither do I, indeed, well understand it; 1 Cor. xi. 27, 28, 29. "Whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For, he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."

*Min.* I am, indeed, of the opinion, that the want of a right understanding of this Scripture has been a stumbling-block to many, and so I shall endeavor briefly to explain it. The apostle here truly represents and very much aggravates the danger of unworthily receiving this holy sacrament; but he does not deter the *Corinthians* from it, because they

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had sometimes come to it without due reverence, but exhorts them to amend what had been amiss, and to come better prepared and disposed for the future, and, therefore, after that terrible denunciation, "Whosoever shall eat this bread, and drink this cup of the Lord unworthily," &c. he does not add, therefore let *Christians* take heed of coming to the Lord's table, but let them come prepared and with due reverence, not as to a common meal, but to a solemn participation of the body and blood of Christ; "But let him examine himself, and so let him eat of that bread, and drink of that cup." For, if this be a good reason to abstain from this ordinance, for fear of performing it in an undue manner, then a wicked man may as well lay aside all other holy duties, as prayer, hearing and reading the word of God, for fear of the unworthy use of them; since, "The prayer of the wicked is an abomination to the Lord;" and Christ says, "Take heed how ye hear;" and the apostle says, that to those, who will not believe the Gospel, it is the savour of death to them,—that is, it is deadly and damnable to them. Now, there is as much reason for men to give over praying or attending on the word of God, as not to receive the sacrament, since he, that prays unworthily, that is, without spiritual benefit or advantage, is guilty of great contempt of God and Jesus Christ, and aggravates his own damnation, as well as he, who, by partaking of the Lord's Supper unworthily, eats and drinks his own judgment. And when the apostle adds, "But let a man examine himself, and so let him eat of that bread, and drink of that cup," it seems clear, by the occasion and circumstances of his discourse, that he does not intend we should examine our state of grace, whether we are true believers or not, and sincerely resolved to continue so, but he speaks of the actual fitness and worthiness of the *Corinthians* at that time, when they came to receive the Lord's Supper. And, therefore, verse 20, he sharply reproves their irreverent and unsuitable carriage at the Lord's table, they coming thereunto disorderly, one *before* another. It was the *custom* of *Christians* then to meet at the *feast of charity*, in which they did communicate with great sobriety and temperance; and when that was ended, they celebrated the Lord's Supper. Now, among *the Corinthians* this order was broken; the rich met, and excluded the poor from this common feast; and after an irregular feast, (one after another eating his own supper as he came,) they went to the sacrament in great disorder; one was hungry, having eaten nothing at all; others had drank and eat intemperately; and the poor were despised and neglected. This the apostle condemns as a great profanation of that solemn institution, for behaving themselves with as little reverence, as if it were a common supper or feast; and this he calls, "not discerning the Lord's body," making no difference between the sacrament and a common meal, which contemptuous carriage he calls *eating and drinking unworthily*, for which he pronounceth them *guilty of the body and blood of Christ*, by which, he tells them, they did incur the judgment of God, which he calls *eating and drinking their own judgment*, for so the word signifies in the *Greek*, and not eternal condemnation; it is meant of some

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temporal judgment and chastisement, in order to the preventing of eternal damnation, which is evident from what follows; "For this cause, many are weak and sickly among you, and many sleep." That is, for this irreverence of theirs, God sent among them several diseases, of which many had died. And then he adds, "For if we would judge ourselves, we should not be judged." That is, if we would censure and examine ourselves, so as to be more careful for the future, we should escape the judgment of God in those temporal punishments. "But when we are judged, we are chastened of the Lord, that we should not be condemned of the world." That is, when, by neglecting thus to judge ourselves, we provoke God to judge us, he inflicts these temporal judgments upon us to prevent our eternal damnation.

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From the Christian Observer.

## THE CHRISTIAN PARADOX.

MANY passages of Scripture, particularly in the Epistles of the New Testament, appear to be primarily, or exclusively, designed for the consolation of the early followers of Jesus Christ. St. Paul, for example, occasionally refers to circumstances peculiar to himself and his immediate associates; and, of course, only applicable indirectly to the situation of their successors in the faith and hope of the Gospel.

In illustration of these obvious remarks, may be selected that portion of the Apostle's address to the Corinthian church, where he describes their instructers, "*as deceivers, and yet true; as unknown, and yet well known; as dying, and behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.*" I shall offer, consecutively, a few observations on the several members of this sublime paradox; in reference, not merely to the circumstances of the primitive church, but to the actual experience (using that term in its legitimate sense) of all devout persons to the end of time.

1. St. Paul guards the introductory clause, by prefixing the conjunction *as;* thus partially unveiling the obscurity of his declaration, by intimating, that the hostility of the world proceeded on an erroneous assumption. He might have said, "It is true, that we are treated by our enemies as though we designed to impose upon them; and with all our high profession of pure and disinterested motives, were, in reality, conspirators againt their happiness, in order to forward some selfish purpose of our own. Such is the sentence pronounced against us, and a similar judgment was passed on him who gave us our divine commission. Yet, whatever be the decision of the world, we are only deceivers in their opinion; since, before the God of truth, we are *yet true;* making no appeal to the world, but for the sake of Jesus Christ; bearing all things, because he bore them first; and maintaining a good conscience, that with simplicity and godly sincerity we have conducted ourselves throughout the whole of our ministry. If we obtain nothing for our labor but reproach and oppression, it is no more than we taught ourselves to look for; for Jesus long since warned us, 'the disciple is not above his Master:' and we may add, 'therefore, the world know-



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eth us not, because it knew him not.' "—To apply this to the universal experience of believers—of *their* also being *as deceivers, and yet true*—it is evident, that practical Christians are mistaken by the world at large; generally regarded either as self-deceivers, or deceivers of others; as men of unsound and superficial virtue, who cover bad intentions under religious pretences. Were this actually the case, the world would be justified, not only in suspecting, but in formally condemning and punishing insincerity so radically mischievous; but, if the contrary be the fact, a condemnation more heavy than human blame will assuredly fall upon the accuser. Had we permission to select our degrees of guilt, we might probably make a prudent choice, if we preferred to bear the criminality of the traitor or the adulterer, rather than the guilt of those who falsely accuse, condemn, and injure the servants of God. Neither let any one conceal from his own conscience, his enmity to religion itself, by saying, "I do not hate religious persons, but only such as pretend to be so;" for the question remains, Have you in your possession an infallible criterion of human character? If you have not, it is your interest, at least, to suspend your decision, rather than to incur the consequences of an unrighteous judgment; remembering what Christ said, "Whosoever shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea."

2. *As unknown, and yet well known.* The world looked upon them as persons of no consequence. They had none of the world's greatness: this they had utterly rejected; and their whole scheme of doctrine directly tended to make others refuse it also. It was an integral part of their system to expose the shallowness of human pursuits; to discover the poverty of affluence, the meanness of worldly applause, and the certain ruin consequent upon every scheme of life which compelled men to forget eternity. They were unknown, because the whole of their spiritual *state* was concealed from common *observation*. None but themselves knew how perpetually they exercised the graces of humility, confidence, and hope. Their sorrow for sin was not proclaimed to the world, but kept secret in their own bosoms. Their gratitude to Christ Jesus; their dependance on the grace of the Holy Ghost; their aspirations after everlasting rest: all these acts of the Divine life were unknown. How justly, then, might St. Paul elsewhere describe religion in the soul to be a *hidden life:* "Your life is hid with Christ in God!"—Yet with all this obscurity, these same Apostles were well known. They were, for example, well known to all who branded them as deceivers; well known, also, in a nobler sense, to such as had been healed by their instrumentality; to the cripples, whom a word of theirs had caused to walk; to the blind, who, through them, recovered their sight; to the dead, whom they had summoned back from the grave; and oh, how well known to those whom they had converted, and called from the dross and delusions of this world to the hopes and pleasures of the Gospel! Now, were these persons—(I particularly refer to the subjects of their conversion)

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—inconsiderable in number? One sermon of St Peter's was the means of saving three thousand souls. And the period is hastening forward when multitudes, beyond computation, shall assemble before the throne, not one individual of which, if saved by the preaching of the Gospel, but shall gratefully own him who showed him the way of salvation.—This second member of the Christian paradox is applicable also to all believers, whose inward life is concealed, while their exterior is known like that of others. It is impossible to select a religious character by the appearance of his person; but, could we inspect his heart, the test would never fail. Inwardly, he is unknown to us; externally, he may be well known; at once, familiar and yet a stranger; we know him, and we know him not. If, indeed, he has been our spiritual benefactor, —not a mere man of religious eloquence, a devotional orator, or a fluent talker about the mysteries of the kingdom of heaven,— in that case, he is far from being strange to us; our spiritual connexion with him becomes personal; we have pleasure in seeing him, and in feeling that our friendship is brightened by the hues of immortality.—Yet, beware! "Let no man glory in man."

3. *As dying, and behold we live.* They were on the confines of death, but still alive; "always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in their mortal flesh. For we which live," says the Apostle, "are always delivered unto death for Jesus' sake. So then death worketh in us!"—Under these affecting circumstances of the infant church, its instructers always regarded themselves as on the verge of their eternal state; within sight of the fire and the sword, of the prison and the cross; death ever in view; a martyr's crown ever suspended over them, but not to be reached, except by a martyr's sacrifice. As though they had addressed themselves to the surrounding world, saying, "Although we continually press the borders of the grave, yet do we live a kind of living death, a dying life; a state between mortality and immortality, between our pilgrimage and our rest. The world, longing for our death, views us as already gone: they are lying in wait for us, and would willingly disengage their consciences from the silent but unwelcome reproof of our daily example. But hitherto not a hair of our heads has perished: though summoned before the tribunals of idolaters, and accused there by our own countrymen, yet are we untouched. Like Shadrach and his brethren, we have, as it were, passed through the fiery furnace, and have no hurt; upon our bodies the fire has had no power; and this, because the God of Shadrach has sent his angel, and delivered his servants that trusted in him. With Daniel, we have been cast to the lions, and no manner of hurt has been found upon us, because we have believed in his God."—Christians of the present day appear to have less concern with this division of the subject than with the preceding. The cruelties of the primitive ages, and the comparatively recent terrors of the Marian persecution, are become matters of ecclesiastical history, and are read of in our domestic circles as annals of times which never will nor can return. "The distance of a calamity from the present

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time seems to preclude the mind from contact or sympathy. Events long past are barely known: they are not considered."* It would be foreign to my present purpose to speculate on the restoration of an age of persecution; and I shall pass on to observe, that though a believer in Jesus Christ is no longer summoned to revive in his own person the glowing zeal of Shadrach,

"To weary tortures and rejoice in fire,"

yet a consistent Christian must expect, more or less, to be disturbed by the stifled murmurs of a world which is still *at enmity with God.* So supremely excellent, indeed, is the Gospel, that this very world is unconsciously softened, even in its opposition against religion, by the general diffusion of Christian maxims, and by their partial adoption into the political systems of mankind. Human laws equally protect the infidel and the saint: neither is the unbeliever favoured because of his scepticism, nor the children of God left unprotected on account of their sanctity.—The use we should make of the Apostle's saying, "as dying, and behold we live," is to ask ourselves what would probably be our own degree of constancy should persecution overtake us. One criterion for determining this point may be found by considering what is the actual victory achieved over our sins. In proportion as our vanity, sensual affections, and worldly attachments are martyred, may we aspire to join the noble army led on by Cranmer, Latimer, and Hooper, and such other confessors as have marshalled the way to glory.

4. *As chastened, and not killed.* Their afflictions were numerous and hard to be borne, but they did not despond. They were chastised, but not with unmeet severity. It was the correction of a parent, the faithful wound of a friend. "We are troubled," St. Paul elsewhere declares, "on every side, yet not distressed: we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed." There went a blessing with the affliction, a mercy with the chastisement.—It is *much the* same with believers in every age; and grateful are they for the compassionate severity by which their God and Father would separate their souls from vanity and guilt. Their original nature is ever tempting them to look back to forsaken habits of sin; but something arises to awaken and to fix their attention on the heavenly objects they profess to be seeking. Mercy assumes the more awful appearance of authority, and cries, "Here you have no continuing city: it is only the threshold of eternity, and the Lord is coming as a thief in the night; watch, therefore, lest, coming suddenly, he find you sleeping."

5. *As sorrowful, yet always rejoicing.* When Christians look on the world, there seems to be nothing but a vast aggregate of sin; and the sight of this compels them to mourn. When they direct their eyes upward, there is "joy unspeakable and full of glory." The Apostle did not scruple to say, "If in this life only we have hope in Christ, then we are of all men most miserable;" but he might have added, with triumphant confidence, As in the life to come we have *also* hope in Christ, then are we of all men most happy. Sorrowful all Christians must be while

* Johnson.

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contemplating their own inherent and actual guilt, and the spiritual devastations extended throughout the world; but rejoicing while conscious of the dignity conferred on their nature by Christ; rejoicing in their own renovation through his grace and atoning blood, in the offer of universal salvation to their fellow-sinners, in the actual success of his Gospel on earth, and, finally, in the anticipation of a kingdom yet to come, where the Saviour will display his everlasting triumphs. What a contrariety of feelings do these things suppose! On one side, there is unmixed distress; on the other, abounding consolation.

6. *As poor, yet making many rich.* The early disciples of Jesus were required to bid farewell to the wealth of this world. When the lame man looked at St. Peter, supposing he should receive the usual expressions of pity and assistance, the Apostle said, "Silver and gold have I none, but such I have give I thee; in the name of Jesus of Nazareth, rise up and walk." With all their poverty, the Apostles communicated in large abundance the treasures of Heaven.—Few, it is to be feared, among the thousands of our indigent neighbors and dependants, are aware of their ability to make others rich; yet the most abject beggar—abject in regard to external necessities—might be a living sermon to others: his submission and religious cheerfulness might convince every observer that the meek inherit the earth; and that a Lazarus, however oppressed by want, or groaning under disease, displays the only true greatness of mind, and is honored by God as an example, to the noble and the mighty, of the substantial excellence of a Gospel which they have either overlooked or rejected.—Come, ye wise, ye disputers of this world, and study here the triumphs of the cross; enrich yourselves by this beggar's humility, self-crucifixion, and gratitude; bid your philosophy bow before the graces of Christianity, as they diffuse their divine lustre over the immortal part of this poor outcast; approach, and shrink not from the sight of his sordid and wasted person, for it imprisons a soul of equal value with your own, and purchased by the same costly sacrifice; come, and learn, and live forever!

7. *As having nothing, and yet possessing all things:*—nothing which they could call, or were desirous of calling, their own; yet, at the same time, conscious that all things, when God pleased, were placed at their disposal. "All things," said St. Paul to the saints at Corinth, "are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come,—all are yours." In this seventh clause, or climax, terminating the description of a believer's mysterious state below, may be observed a Christian's independence on this present world. If he have nothing, he wants nothing; but he remembers the immutable, though conditional, promise, "Seek ye first the kingdom of God and his righteousness, and all other things shall be added unto you."

I have somewhere read of a devout woman, who, being in possession of but a single loaf, was overheard saying, *What, all this and heaven too!* Whether the anecdote be correct or otherwise, is of no material consequence. The fact is unquestiona-

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ble, that a spirit consistent with such a story exists and thrives in the bosom of every heavenly-minded person. It is also observable, that although this climax seems to be, if I may so term it, the exclusive property of a poor man, yet its meaning is certainly realized in the feelings and practice of the affluent Christian (and persons so designated are, God be thanked, yet to be found within the militant church) whose mind is so detached from his external circumstances, as to produce a spiritual identity between himself and his indigent fellow-christian. There is an abstraction of soul common to both. Further, poverty and riches have, it is true, their respective departments of duty, and their peculiar sources of temptation; yet, I believe, the experience of any individual, who possesses the riches of both worlds, has frequently convinced him that his golden barriers afford no security against the intrusions of sorrow. He, too, has moments of desertion, abandonment, and solitude; and such as would tempt him (were he accessible to the full influence of the temptation) to wish for an exchange of lots with some pauper, who, however hard his fate and labor, had yet a few friends left to sympathize with his difficulties, and to share in his toils. Oh! what are gold and silver in the days of darkness! In that gloomy period, affluence itself *has nothing*. Still, the character I am supposing, will at that very time *possess all things;* having "treasure where neither moth nor rust corrupt, nor thieves break through and steal."

I have called this paper "The Christian Paradox;" a term which, if my memory be correct, is applied by Lord Verulam to the apparent contrarieties which exist in the economy of grace. May it be given unto us to know the mysteries of the Kingdom of Heaven! Every subject of that kingdom is a mystery to himself. *As unknown, and yet well known,* must be his motto to the last; a strange confusion of self-knowledge and self-ignorance must perplex his inquiries, and create long fluctuation, of hope and anxiety. His state, if he dared to examine it with the *coolness* of philosophical investigation, might seem well to awaken and amuse curiosity, and furnish a thousand plausible theories of moral sentiment; but he finds it to be a matter of life and death; a question between time and eternity. Intellectual inquiries, as he knows, have their legitimate place in religion; but it is only where they terminate in the conscience. The concerns of our salvation may, and ought to call our discursive powers into full exercise; but let that exercise be sanctified,

> —— Philosophy, baptiz'd
> In the pure fountain of eternal love,
> Has eyes indeed; and, viewing all she sees
> As meant to indicate a God to man,
> Gives HIM the praise, and forfeits not her own.
> Such was thy wisdom, Newton, child-like sage!——

It is a painful reflection, that most of the great masters of human learning have been deficient in the only department of knowledge which will be found valuable in the hour of death, and in the day of judgment. They have examined and subdued a thousand difficulties in moral and physical science, have explained the paradoxes of material nature, and many curious phenomena of intellect; but have abandoned the science of the heart——to whom? To the glorious company of the Apostles, to the goodly fellow-

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ship of the Prophets, to the noble army of Martyrs; to those who, though they "have the first fruits of the Spirit, do yet groan within themselves, waiting for the adoption, to wit, the redemption of their body." ARATOR.

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From the Utica Christian Repository.

## THE PILGRIM'S PROGRESS IN THE NINETEENTH CENTURY.—BY BUNYANUS.

### CHAPTER XX.

*No-law.* Now we are upon the subject of perfection, I should like to hear brother Feel-well's arguments to prove that some Christians attain such perfection in this life, as to live without committing any sin.

*Feel-well.* I prove it by this, that some are called *perfect* in the scriptures. "Noah was a just man, and perfect in his generations." Job "was perfect and upright." The Psalmist says, "Mark the perfect man, and behold the upright." The apostle says, "We speak wisdom among them that are perfect." And, "let us, therefore, as many as be perfect, be thus minded."

*Thoughtful.* So also all christians are called *saints*, or sanctified ones, *holy*, *righteous*, and the like; which are as strong terms as *perfect* and *upright*. Doubtless these terms imply, that those who are so called have some right affections, and perform some right actions. They have some conformity to the rule of right. But to infer from this that those right affections continue for whole days and months, and even years, without any intermixture of wrong ones, and especially that these terms are applicable only to a part of the children of God, who have been the subjects of that second experience which you have described, is to take for granted the very thing in dispute, the very thing you ought to prove. On the other hand, it is plain that the scriptures divide mankind into two great classes, to one or the other of which all belong. They call one class sinners, and the other saints; one righteous, and the other wicked; one holy, and the other unholy. But you seem to make three classes, one of sinners, another of saints, or sanctified ones, and another of those who are justified, but not sanctified, and who must therefore be neither saints nor sinners. I still wait for proof.

*F. w.* We are commanded to be perfect. "Be ye therefore perfect, even as your Father which is in heaven is perfect. Walk before me, and be thou perfect. Thou shalt be perfect with the Lord thy God. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." And my author says, "if the love of God fill *all the heart*, there can be no sin there."

*Th.* I acknowledge that we are commanded to be perfect; and so are all men. But you certainly will not say that no man is ever commanded to do any more than he actually does. This would be to say there is no sin in the world. But if you admit that any are commanded to do more than they actually do, then it still remains to be proved that there are any who actually do all that they are commanded.

*F. w.* Is it not written, "He that saith I know him, and keepeth not his commandments, is a liar, and the truth is not in him?"

*Th.* Yes. But that declaration cuts off all from being christians who do not keep his commandments; and so excludes your

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class of justified ones, who are not yet sanctified. And if it means that none are christians who do not keep his commandments all the time, without any acts of disobedience intervening, it excludes all men whatever, according to your own statements. But if it only means, as I suppose it does, that none are christians who do not perform some acts of holy obedience from day to day, so that they do habitually, though not uninterruptedly, walk in his statutes, then it avails nothing towards a proof that any are so perfect as to live from day to day without committing any sin. There appears no proof of that yet.

*F. w.* There are many promises to that effect. The Psalmist says, "He shall redeem Israel from *all* his iniquities." By the prophet Ezekiel, it is said, "From *all* your filthiness will I cleanse you, and I will save you from *all* your uncleanness." It was for this purpose that the prince Immanuel laid down his life, "that he might redeem us from *all* iniquity." He "loved the church, and gave himself for it, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish."

*Th.* These promises will all be fulfilled in due time. But, in applying them to your purpose, you take several things for granted, which you are bound to prove. You should prove that they have respect to your particular class of sanctified ones, and not equally to all Christians. You should prove that they not only promise a cleansing from past iniquities, but a security against falling into any more; which security you do not believe any to have in this life. And you should prove that they are completely fulfilled in some individuals some time before death, so that they live from day to day without committing any more sin; which is the very thing in dispute.

*F. w.* There is a declaration to that effect, which is in the present tense. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from *all* sin." *It* now cleanseth us, and it cleanse*th* us from *all* sin too." And it is added also, "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from *all* unrighteousness."

*Th.* I believe too, that "*if* we walk in the light, as he is in the light," *if* we repent of our sins, and turn from them with the whole heart, *if* we confess our sins, and forsake them, we do obtain forgiveness of *all* that are past, through the blood of Christ. But, what then? Where is the promise that we shall not fall into new sins, within an hour, or within a less space of time, after our old sins are repented of, and forgiven? Where is the proof that any continue for days and months without committing any new sins? I see none.

*Feel-well.* It appears from the thanksgiving of Zacharias; "He hath raised up an horn of salvation for us,—that we, being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him, *all the days of our life.*"

*Th.* If this proves any thing to your purpose, it proves too much; namely, that those who are once delivered from the bondage of sin and Satan, shall never sin any more, all the days of their

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life; which you do not believe, any more than I. They "*might*," indeed, and they *ought* to continue sinless all the days of their life; but they do not. And if this were a promise that they should, it would be as fatal to your scheme as to mine.

*F. w.* There are, as my author observes, "prayers for entire sanctification which, were there no such thing, would be a mere mockery of God." Our Lord has taught us to pray, "deliver us from evil," which doubtless means *all evil*. He himself prayed for those who had believed on him, and for those who should believe through their word, that they all might be made perfect in one. Paul prayed for the Ephesians, that they might be "filled with all the fulness of God;" and for the Thessalonians, "the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ."

*Th.* If these prayers prove what you quote them for, they prove more, and a great deal more than you believe. They prove that christians are not subjects of *any* evil in this world, natural or moral; that they suffer no pain nor sickness, nor any afflictions of any kind; that they are all perfect, all the time, being sanctified wholly, and preserved blameless in all respects, from the time they become christians, till the coming of their Lord; which you do not believe any more than I. If every thing prayed for had been granted, all men would have been converted long ago.

*F. w.* But some have experienced a perfect deliverance from all sin. "If we love one another, God dwelleth in us, and his love is perfected in us. Whoso keepeth his word, in him verily is the love of God perfected. Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. Every man that hath this hope in him purifieth himself, even as he is pure." When the Gentiles were converted, God made no difference between them and the Jews, "purifying their hearts by faith."

*Th.* All this is nothing to your purpose in the present dispute. It only proves what I believe and contend for, in opposition to both you and your companions. I believe that the moral law is the only standard of perfection, the only rule of right and wrong, and that none are christians but those who have some right affections, some which are conformed to the moral law, and who are, so far as those right affections extend, renewed "after the image of Him that created them;" which is equally denied by you and your fellow travellers. But the question now is, whether any live in the uninterrupted exercise of holy affections, and continue days and months, and even years without committing any sin. How do you prove that?

*F. w.* I prove it by the testimony of those who are examples of it. A man sustains a good character for veracity. Now, as my author says, "I have abundant reason to believe this person will not lie. He testifies before God, 'I feel no sin, but all love: I pray, rejoice, and give thanks without ceasing: and I have as clear an inward witness that I am fully renewed, as that I am justified. At such a time I felt a change which I am not able to express. And since that time I have not felt pride, or self-will,



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or wrath, or unbelief, nor any thing but a fulness of love to God and to all mankind.' Now, if I have nothing to oppose to this plain testimony, I ought in reason to believe it. And I know many of this description."

*Th.* Your proof, then, is all reduced to the testimony of those whom you admit to be liable to mistake. And I think it would be most rational to conclude they were mistaken in this, and were led to think they lived without sin, from ignorance of the nature of sin and of their own hearts. They first make a standard of perfection different from that which God has made, and then imagine they live up to it. They appear to me to be in that state in which the young ruler was when he said of the commandments, "all these have I kept from my youth up," and in which Paul was, of which he says, "I was alive without the law once." But should the commandment come home to their consciences, in all the spirituality and extent of its precept, they would find sin revived, and would be convinced, as Paul was, that many of those things which they verily thought they ought to do, were entirely wrong, and nothing but transgressions of the law of God.

*F. w.* I think, with my author, that if such a man is deceived, "it is a harmless mistake, while he feels nothing but love in his heart. It is a mistake which generally argues great grace, a high degree both of holiness and happiness."

*Th.* I should rather think, that such a mistake is one which does not argue great grace, but great want of it. The Scripture says, "There is a generation that is pure in their own eyes, and yet is not washed from their filthiness." Their being pure in their own eyes, does not argue great grace in these persons. The Pharisee, who thanked God that he was not as other men, was in the same mistake; and it was no proof of great grace in him. Neither do I think such a mistake can be harmless. How shall a man repent of and forsake sins, of which he is not convinced? While he is "alive without the law," and thinks himself perfectly free from sin, he is in *the high* road to perdition. He cannot be saved, till he shall be convinced of his mistake, be slain by the law, and be so made alive by Christ as to be conformed in heart to the law of God, that law which you set aside, but which the apostle says is not made void by faith but rather established.

*F. w.* Why should you be opposed to christian perfection? Why will you plead for the continuance of sin as long as you live? "Will you plead for Baal?" Let his worshippers plead for him; but, as my author says, "let not the children of God any longer fight against the image of God. Let not the members of Christ say any thing against having the whole mind that was in Christ. What pity that those who desire and design to please him, should have any other design or desire? much more that they should dread, as a fatal delusion, yea, abhor, as an abomination to God, the having this one desire and design, ruling every temper!"

*Th.* How uncandid and sophistical is all this! Because I do not believe that any do actually live without sin, you represent me as unwilling that they should, and as pleading for liberty to continue in sin. On the contrary, you *know* that I contend for a higher stand-

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ard of perfection than you do, and insist that it is the duty of all men to be conformed to it, without interruption, and that they have no excuse, and deserve eternal damnation for every deficiency. And yet, you represent me as being opposed to perfect obedience! Is this honest? And besides, this representation can be retorted upon you, if any are so disposed. You do not believe the doctrine of the certain perseverance of every real saint in holy obedience to eternal life. And are you, therefore, unwilling to have the saints persevere? Are you opposed to their continuance in holy obedience unto the end? You believe and endeavor to prove, that some real saints do fall away and perish. Do you, therefore, plead in favor of falling away unto perdition? Do you "plead for Baal" in this?

*F. w.* What arguments have you against the doctrine of christian perfection?

*Th.* That christians do not, in this life, attain such perfection as to live without committing any sin, but that the best of men do commit some sins from day to day, I think is evident from very express declarations of scripture. This is one; "There is not a just man upon earth, that doeth good, and sinneth not."

*F. w.* On this text, one of my favorite authors, (and a learned Doctor too,) observes, that Solomon meant that "there were none but that sinned against the Adamic law; or, he meant those *involuntary* transgressions, which under the ceremonial law, required an atonement."

*Th.* What if they do *sin* against the Adamic law? So I suppose. That is the same as the moral law, and is the only standard of right and wrong. In saying this, you give up the point in dispute, and admit that they do *sin*, which is what I was attempting to prove, in opposition to your doctrine of perfection. I do not believe there is any such thing as an *involuntary* transgression; but if there is, it must be a *sin;* for it is written, "sin is the transgression of the law." And you concede that these involuntary transgressions, or *mistakes*, as you have sometimes called them, "were it not for the blood of atonement, would expose to eternal damnation." But it is absurd to suppose that any thing which is not *sin* needs the atoning blood, or that man can be exposed to eternal damnation for that which is not *sin.* Your very attempt to avoid the force of the declaration, discovers its strength, and the weakness of your cause. It is true, that "there is not a just man upon earth, that doeth good, and sinneth not." And therefore it is not true, as you affirm, that your class of sanctified ones "are now in such a sense perfect as not to commit sin, and to be freed from evil desires and evil tempers, having their minds *at all times* even and calm, and their souls *continually* streaming up to God, in holy joy, prayer, and praise." To the same effect is what Solomon, says, in his prayer at the dedication of the temple, "*there is no man that sinneth not.*"

*F. w.* The aforementioned Doctor informs us, that this means, "There are none but are liable to sin."

*Th.* Indeed! How does he know that is the meaning? That is not what it says. It says, "There is no man that *sinneth* not." And because you choose to contradict it, and say, there *is* many a man that sinneth not, you will have it mean something dif-

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ferent from what it says. 'Is this a fair specimen of your regard for the authority of Scripture? Doubtless, then, you will with equal ease and boldness avoid or contradict every other similar declaration. And when the scripture asks, "who can say, I have made my heart clean, I am pure from my sin?" You will answer, many can say it with truth. And when it declares, "if we say that we have no sin, we deceive ourselves, and the truth is not in us, you will answer, "No, we do not deceive ourselves; and if we do, "it is a mistake which generally argues great grace," and proves that the truth is in us in a high degree. And when it says, "in many things we offend all," you will reply, No, we do not all offend, for there are many who do not commit any sin. But, what do you say of the apostle's declaration to the Galatians, "The flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would?"

*F. w.* The same learned Doctor informs us that it is applicable only to those that are fallen, and not to real christians.

*Th.* Had Paul fallen from grace, then, when he describes his own experience, in the 7th chapter to the Romans? He says, "For that which I do, I allow not: for what I would, that do I not; but what I hate that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me, (that is in my flesh,) dwelleth no good thing: For to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! Who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then, with the mind I myself serve the law of God; but with the flesh the law of sin." Is this the experience of Paul as fallen from grace?

*F. w.* No; it was his experience before he was converted. At that time, he could say with truth, "I am carnal, sold under sin;" for he was so. But he could not say this after he became a christian, for, in the same epistle he tells us, "to be carnally minded is death." But he did not fall away. He says, "I have fought a good fight: I have kept the faith."

*Th.* I see no reason why you should make such a difference between this passage and that to the Galatians. They both appear to me to speak the same language, and describe the same thing. But, because in this place Paul speaks of himself, and you cannot believe he fell from grace, and are not willing to admit he was describing a christian experience, you groundlessly assert that it was his experience before he became a christian. It was indeed true of him before he became a christian, that he was "carnal, sold under sin;" and it was true of him all the time. It

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is also true that, "to be carnally minded is death," and that, "the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." And therefore, he could not then say of himself, as he does in this passage, "I consent unto the law that it is good.—I delight in the law of God after the inward man.—With the mind I myself serve the law of God." These are christian exercises, and not those of an impenitent sinner. These could only be true of him after he became a christian. But it was also true of him, after he became a christian, that he often failed of doing the good which he purposed, and often had occasion to say, "what I hate that do I." He had holy affections and unholy ones interchangeably, in such rapid succession, that he often had occasion to say, "to will is present with me; but how to perform that which is good I find not." In this passage, as well as in that to the Galatians, he describes the experience of every real christian.

*Love-self.* But this passage seems to me to contradict your scheme, as well as brother Feel-well's. It seems to teach that holy and unholy affections coexist, at the same instant, in the heart of the christian. And, indeed, unless this is the case, there can be no warfare.

*Th.* The christian warfare consists in resisting the assaults of temptation. It is quite possible to do that with the whole heart, as the example of the Lord Jesus clearly shows. It is through the animal appetites that temptations are commonly presented. When they are excited, a motive is presented to the mind to choose something wrong, in order to gratify them. When they are strongly excited the temptation is violent, and requires great resistance. Then there is a strong contention. When the mind yields, and consents to that which is wrong, the battle is over, and the man is a captive to his lust. When he continues to resist till the excitement of the appetites ceases; the battle ceases, and the man is a conqueror. Thus it is that the law in the members wars against the law of the mind.

*Love. s.* But the apostle says, "when I would do good, evil is present with me." What can this mean, if holy and unholy affections do not co-exist, at the same instant?

*Th.* At the same instant that the holy affection is in full strength, the evil of temptation may exist, and be presenting its powerful solicitations, through the violent excitement of the animal appetites. But I suppose the true way of removing the difficulty which you suggest, is by appealing to the original, where it vanishes. Learned men of your side of the question have been obliged to admit that the most literal translation of the passage, is, "*to me willing to do good evil lies near.*" The evil of temptation, as I said, may exist at the same instant, and the evil of complying with the temptation may be so near as to follow the act of resistance at the next instant. This apparent (but not real) difficulty being removed, the rest of the language appears to me well adapted to describe the experience of all real christians, who are conscious of loving and hating the same things alternately, in very rapid succession; but are not conscious of loving and hating the same thing at the same instant.

*Love-s.* I do not yet see how

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that can be. He speaks of *sin dwelling in him*, saying, "it is no more I that do it, but sin that dwelleth in me."

*Th.* Sin is not a *person*, that does any thing. This must be a personification; and I think is equivalent to his declaration, that, with the flesh he served the law of sin. He sometimes indulged carnal affections, in which he served the law of sin, or was brought into captivity to the law of sin which was in his members. But that my meaning may appear more fully, I will paraphrase the whole passage as follows:

For that which I do, at one time, I allow not, at another: for what I would, at one time, that do I not, at another; but what I hate, at one time, that do I, at another. If then I do, at one time, that which, at another, I would not, I consent unto the law that it is good. Now then it is no more I, in the exercise of grace, that do it, but sin that dwelleth in me, that is, but I in the exercise of sinful affections, into which I am often falling. For I know that in me, (that is in my flesh,) in me when in the exercise of sin, dwelleth no good thing: for to will is present with me, at one time; but how to perform that which is good I find not, on account of the rapid change in my affections. For the good that I would, that I purpose at one time, I do not accomplish: but the evil which I would not, which I purpose not to do, that I do. Now if I, at one time, do that which at another I would not, or purposed not to do, it is no more I in the exercise of grace that do it, but I in the exercise of sin. I find then a law, an established course of events, that to me willing to do good evil lies near. For I delight in the law of God after the inward man. But I see another law in my members, warring against the law of my mind, and bringing me oftentimes into captivity to the law of sin which is in my members. O wretched man that I am, to have such sore conflicts with temptation and to be so frequently falling into sin! Who shall deliver me from this body of death, from these temptations and backslidings? I thank God that there is a way of deliverance *through* Jesus Christ our Lord. So then this is my experience, that with the mind, with the new heart, by the exercise of grace, I myself serve the law of God, but with the flesh, in the exercise of the carnal mind, I often serve the law of sin.

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For the Christian Magazine.

EXPOSITION OF MATT. XXII. 41—45.

"While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? whose son is he? They say unto him, The son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son?" Matt. xxii. 41—45.

Our blessed Lord, on this memorable occasion, manifested striking evidence of his consummate wisdom. While seriously contemplating his peculiar method of teaching religion as exhibited in the present instance, we are led, instinctively, to exclaim, He was truly a Divine Teacher; for surely, "never man spake like this man." He, evidently, knew what was in man; and he always, most skilfully, adapted his instructions to the capacities and circumstances of those, who listened to his heavenly voice. He

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knew, very well, that the Jews were, at that time, anxiously expecting the promised Messiah; and he also knew, that their opinion respecting the dignity of his person, and the nature of his kingdom, was exceedingly erroneous. It was, therefore, his benevolent intention, on the present occasion, to correct this opinion, to elevate their grovelling views from earthly to heavenly things, and thus to enable them gradually, to form more just and adequate conceptions of the personal dignity of the Messiah and the spiritual nature of his kingdom.

Accordingly, he introduced his conversation with the Parisees, by asking the preliminary question, "What think ye of Christ?" or the promised Messiah, "Whose son is he?" This question they could easily answer; for they, doubtless, had read in their Scriptures, "Behold, the days come, saith Jehovah, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and he shall execute judgment and justice in the earth." Jer. xxiii. 5. "Jehovah hath sworn in truth unto David. He will not turn from it, of the fruit of thy body will I set upon thy throne." Ps. cxxxii. 11. From these and other similar passages of Scripture, they naturally concluded, that the Messiah would be a lineal descendant of the patriarch David; and accordingly, they answered the question proposed, with readiness, by say that he was "the son of David."

Having thus prepared the way, our Lord proceeds to ask, "How then doth David in spirit, (i. e. by divine inspiration,) call him Lord, saying, (Ps. cx.) The Lord said unto my Lord, sit thou on my right hand, till I make thine enemies thy footstool." If David then call him Lord, how is he his son? This question, it seems, perplexed and entirely put to silence those learned and self-conceited interpreters of the sacred oracles, (the Jewish Scribes) for "no man was able to answer him a word." How the same person could possess such different attributes, or sustain such different characters, as to be justly styled, according to their own Scriptures, both David's son and David's Lord, seemed to them utterly incomprehensible; and their silence proves that the question appeared to them unanswerable.

The genuine doctrine of the Scriptures, respecting the Messiah, our Lord Jesus Christ, seems to furnish the only rational and satisfactory solution of the difficulty in question.

According to the predictions of the Prophets, and the history of the Evangelists, our Lord Jesus Christ was actually born at Bethlehem, the city of David, of a virgin who was lineally descended from that ancient patriarch; and hence, according to the usual manner of speaking amongst the Jews, he was properly called the son of David. Now it is manifest, that he was the son of Mary, and consequently, the lineal descendant, or son of David, only in respect to his humanity. But, if he were merely a man, as the Jews, "judging after the flesh," generally supposed, and as many, professing to be christians, at the present day assert; how could he, with any propriety, be also called *David's Lord?* since he was born more than a thousand years after the death of his royal progenitor. This is the very difficulty which silenced the Pharisees, and which, one would suppose, would put to silence the confident assertions of those, who

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deny the proper divinity of our Lord Jesus Christ. Such persons, I think, ought seriously to consider the words, which our Lord addressed to the ancient Jews, "Ye neither know me, nor whence I am. If ye had known me, ye should have known my Father also." Paul also says, "No man can call Jesus Lord, except by the Holy Spirit."

But, having already shown why Jesus was called David's son, it now remains to show, why he is also called David's *Lord*. All our information on this subject, must be derived from the Scriptures, for "they are they which testify of Jesus Christ." The concurrent testimony of the Old and New Testaments, respecting this point, will afford the candid and humble inquirer, ample satisfaction.

Isaiah, who is justly styled the evangelical Prophet, says, "A virgin shall conceive, and bear a son, and shall call his name Immanuel, (i. e. *God with us.*") And again; "Unto us a child is born, unto us a son is given, and the government shall be on his shoulder, and his name shall be called, *the mighty God*, the *everlasting Father*, the Prince of peace." Jeremiah, also, speaking of the same glorious person, says, "His name shall be called Jehovah our righteousness."

Agreeably to these predictions, and, indeed, to the whole spirit of prophecy, which is testimony concerning Jesus, the Evangelist John, declares in his Gospel, that the "Word, which was in the beginning with God, and which was God, was made flesh," or became man, "and dwelt among us, and we beheld his glory." And in his epistle, he asserts, that "Jesus Christ is the true God and eternal life." The Apostle Paul, also, declares plainly that God was manifest in the flesh; the great God, even our Saviour Jesus Christ; who, indeed, according to the flesh, or in respect to his humanity, was descended from Jewish ancesters; but who, nevertheless, is God over all, blessed forever, for in him dwelleth all the fulness of the Godhead bodily."

From these express declarations of Scripture, and numerous others of a similar import, and also from the fact, that *Divine attributes*, *works*, and *worship*, are ascribed to our Lord Jesus Christ, we conclude that he is really God as well as man. In his adorable person, are united and concentrated, every human and every divine perfection, so as to attract our warmest love, and command our highest veneration.

In respect to the humanity, which, in his infinite mercy, he condescended to assume, for the gracious purpose of manifesting himself propitiously to his rebellious creatures, and accomplishing the glorious work of their redemption, reconciliation, and salvation, he was called the son of Mary, or the son of David. But in respect to his essential divinity, he was not the son of either, but God himself, manifest in the flesh; even the *mighty God;* the everlasting Father; the King of kings, and Lord of lords; the blessed and only Potentate; and, of course, not only DAVID'S LORD, but he is to be acknowledged and adored, by all creatures, as the supreme Lord of heaven and earth; God over all, and blessed forever. T.

THE seeds of repentance are sown in youth by pleasure, but the harvest is reaped in age by pain.

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For the Christian Magazine.

## CHARITY TO THE SICK.

I OPEN my Bible and I read thus: "Pure religion and undefiled before God and the Father, is this, To visit the fatherless and widows in their affliction," &c. James, i. 27.

To this I give my cordial approbation, because it is *practical* and *useful*. But I ask myself, will this religion prepare me for a heaven of holiness? It is replied, yes; for "pure religion," if any thing, will prepare for heaven.

I next look around among my neighbors, and imagine that I see much of this religion in individuals who give no other evidence of piety. This puts me upon a further inquiry, whether the above passage of Scripture does not recognize a principle of heart which is little regarded, and without which the external duty becomes void of moral excellence. On examination I have come to this conclusion: that all true religion must involve a *principle of holy benevolence;* and that external duties are only natural expressions of this benevolence.

The Scriptures teach us that man will be judged by his *works;* manifestly because works are generally expressive of the state of the *heart*. Still, nothing is more obvious then that the duty of visiting the fatherless and widows in their affliction, may be performed from other motives than those of benevolence. And, that other motives do, too often, actuate those who visit the afflicted, will be evident by considering a few things which I shall now mention.

I go to the sick bed of the widow's child; and find it surrounded by a circle of friends and neighbors, all apparently sympathizing with the afflicted widow. Every one is solicitous to inquire after the welfare of the child, and to bear a part of the burden of the mother. This all looks *kind*. But my observation extends a little further. I am determined not to be cheated with all this excess of kindness which throngs the room of the sick; I will try its value.—Well then, all *needed help*, all *true kindness*, on such occasions, is above *gold*. Yes, I *know* it takes off a burden which loads a sorrowing heart. It deserves gratitude.—Still there are circumstances in common cases which defeat the kindness of the kind. First, injury is often done to the sick by a throng of *talkers*, and forward *advisers*. I will not attempt to show how much evil may be done by advising against the physician. Secondly, an injury is often done to the poor widow, by an unusual increase of her family of *boarders*. Especially is this noticeable during the time in which the sick child requires *watchers*. These kind friends cannot watch a night without multiplying their meals from three a day to four or five. And surely they imagine, to refresh with a little tea or spirit, on such an occasion, is justifiable. —And suppose the sickness is protracted to a great length of time, what will the poor widow find her bill of expenses to be? Her grocery bill will probably surprise her more than that of the physician. She will be astonished to find what quantities of tea, coffee, sugar, flour, spirit, &c. have been consumed in a few weeks. In addition to this, her kind nurse thinks that her wages must be increased in proportion to the sick state of the child.—Now my observation has led me to query whether all this is the true religion of the Scripture above quoted. And I have come



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to the conclusion that true religion would *correct* most of the evils which I have noticed. First, true benevolence is not vainly *curious;* and will not suffer me to visit the sick unless I can do *them* a favor. Secondly, benevolence is generous, noble, and self-denying. It will not allow me to unload the table of the poor widow; rather it will move me to *carry with me* all the articles of food which my health may demand in watching a night with the sick. For watching a night, I would not be rewarded with a cup of tea, or a repast of cakes and other nice food. No, benevolence will not make it necessary for the widow to keep one person cooking day after day for *watchers* and kind *visitors.* Instead of *increasing* the expenses of the widow, benevolence will contrive some way to pay the doctor's bill; that while her heart is borne down with the sickness or death of a child, the bill of her expenses in sickness may not aggravate her sorrow. —Surely, I see a principle in the heart of a *religious* man that will move him to visit the sick in the manner last brought to view. Yes, this were religion "pure and undefiled." MEDICUS.

EVILS in the journey of life, are like the hills which alarm travellers upon their road; they both appear great at a distance, but when we approach them we find that they are far less insurmountable than we had conceived.

### RELIGIOUS SECTS.

THE following abstract appears in a work (said to be compiled from official documents) which has been recently published in France, on the subject of the religious persuasions of the population of Europe.

| | |
|---|---|
| **ENGLAND AND WALES.** | |
| 6,000,000 | Church of England, |
| 6,000,000 | Dissenters. |
| **SCOTLAND.** | |
| 1,500,000 | Presbyterians, |
| 50,000 | Other Sects. |
| **IRELAND.** | |
| 500,000 | Church of England, |
| 5,800,000 | Catholics, |
| 500,000 | Presbyterians, |
| 300,000 | Methodists. |
| **SPAIN.** | |
| 11,660,000 | Catholics. |
| **PORTUGAL.** | |
| 3,173,300 | Catholics. |
| **AUSTRIA.** | |
| 14,000,000 | Catholics, |
| 2,000,000 | Protestants. |
| **HUNGARY.** | |
| 4,200,000 | Catholics, [therans, &c. |
| 3,646,000 | Greeks, Calvinists, Lu- |
| **GERMANIC CONFEDERATION.** | |
| 6,700,000 | Catholics, |
| 6,750,000 | Protestants. |
| **LOWER COUNTRIES.** | |
| 3,500,000 | Catholics, |
| 1,500,000 | Protestants. |
| **PRUSSIA.** | |
| 6,000,000 | Lutherans, |
| 4,500,000 | Catholics, |
| 1,000,000 | Calvinists, &c. |
| **SWITZERLAND.** | |
| 1,167,000 | Calvinists, |
| 580,000 | Catholics. |
| **SWEDEN AND NORWAY.** | |
| 3,550,000 | Lutherans. |
| **DENMARK.** | |
| 1,700,000 | Lutherans. |
| **ITALY.** | |
| 20,210,000 | Catholics. |
| **FRANCE.** | |
| 30,855,428 | Catholics, |
| 659,000 | Calvinists, |
| 280,000 | Lutherans, |
| 51,000 | Jews. |
| **RUSSIA IN EUROPE.** | |
| 39,000,000 | Greeks not Catholics, |
| 8,000,000 | Catholics, |
| 2,500,000 | Protestants, |
| 1,804,000 | Mahometans. |
| **TURKEY IN EUROPE.** | |
| 7,500,000 | Mahometans, |
| 2,500,000 | Christians. |

### THE HEART OPPOSED TO TRUTH.

"THE repugnance of the human mind, in its unenlightened state,

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to the peculiarities of the Christian doctrines, is such, that we have little hope of its yielding to the voice of the charmer, charm he never so wisely. Till it is touched and humbled by grace, we are apprehensive that it will retain its aversion, and not suffer itself to be cheated into an approbation of the gospel by any artifice of words. Exhibit evangelical religion in what color you will, the worldly minded and the careless will shrink from the obtrusion of unwelcome ideas. Cowper has become, in spite of his religion, a popular poet, but his success has not been such as to make religion popular; nor have the gigantic genius and fame of Milton shielded from the ridicule and contempt of his admirers, that system of religion which he beheld with awful adoration."

*Robert Hall.*

# Review.

For the Christian Magazine.

*A Discourse delivered in Hollis Street Church, Boston, September 2, 1827: occasioned by the death of Horace Holley, LL. D. late President of Transylvania University. By John Pierpont, Minister of Hollis Street Church.* pp. 31. Boston, 1827.

We have perused the Sermon of the Rev. Mr. Pierpont, on the death of Dr. Holley, with care and with considerable interest; and improve this opportunity to make such remarks upon it as have been suggested to our minds.

The Sermon commences with a biographical sketch of the life of President Holley. This is executed in an accurate, concise, and masterly manner. The various incidents which distinguished his life, such as his course through college, his commencing and relinquishing the study of the law, his pursuing the study of divinity under the direction of President Dwight, his ordination in and dismission from a church at Greenfield, his subsequent installation in Boston, his acceptance of the Presidency of Transylvania University, the reasons of his leaving that situation, his disappointments, and his death; are all related with the justness of a well informed writer. The account of his dying bed is poetical, and in some degree eloquent. In an after part of the discourse, it is stated that "the accomplishment by which Holley was especially distinguished, and in respect to which he stood unquestionably the first, in any profession, in the present age and in our own country, was extemporaneous, popular eloquence." With this statement we most cordially agree; for we have ourselves witnessed his unrivalled talents, in displaying to the admiration of an enraptured multitude this noblest of nature's gifts. His words themselves, despoiled of the dignity, grace, and energy of utterance, contained nothing of charm. If read in the cold columns of print, they would seem little else than mere colloquial conversation, or commonplace discussion, and would not impress a stranger as containing anything remarkable for vivacity, or power, or elegance. But as they

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"flowed like honey from his marble lips," they were irresistible. The high and the low, the rich and the poor, the learned and the ignorant, the friend and the enemy, were carried away by an impulse which nothing could withstand. Would that this unrivalled eloquence had been exerted in a better cause, than in inculcating and disseminating those principles which few can admire and extol, and which none but his most enthusiastic friends and admirers can regard as sacred or scriptural. As a lawyer, to bear down the strength and influence of his opponents; as a member of our national legislature, to give, by his ascendant might, stability and force to all measures to promote his country's best interests; as a foreign minister, to wade through the embarrassments and difficulty and turmoil and bustle of public business, instilling into every royal court of Europe one common feeling of respect for this nation—in either of these stations, the talents of Holley must have shone most conspicuously. But as a teacher of the holy and simple religion of Jesus, his feelings, his temperament, his ambition, entirely disqualified him. As a meek and humble follower of the 'Lamb of God,' he never was a 'burning' nor a 'shining light.' And yet, says the author of the Sermon, "while he stood in this place, in the office of an *expositor* of the Christian doctrine, and a preacher of righteousness, he laid his opinions and the grounds of them before his people, freely and boldly." It is true, he did lay his opinions and the grounds of them before his people, 'freely' and 'boldly;' but we are firmly persuaded that no sincere, serious man, whether Trinitarian or Unitarian, can indulge, for a moment, in such extravagant eulogy, as to give to Dr. Holley the character "of a fair *expositor* of the Christian doctrine." If Dr. Holley *exposed* the doctrines of the Bible, he exhibited them with "the foreign aid of ornament," not in their native, proper garb. He robed them in vestments which they had never before been accustomed to wear, which indeed dazzled the eye, and bewildered the mind, but were calculated to recommend the peculiar tenets of the preacher, rather than "the simplicity that is in Christ."

The character of the Sermon before us, is of a singular, and of rather an extraordinary nature. We might have expected, on an occasion like this, that the writer would dwell more fully upon the virtues of the deceased; that he would enlarge upon his personal piety, upon the good he has done to the community, and if his example was worthy of imitation, that he would enforce upon his hearers the practice of these same virtues. We might have expected that the writer would dilate upon the uncertainty of life, upon the joys of immortality, upon the mercies of God, and upon the terrors of his wrath, and exhort his hearers to prepare for judgment. For such topics, we have looked in vain from the beginning of the Sermon to the end, and from the end back again to the beginning. The writer of the discourse before us dwells with animation and force upon the 'promptness and power' which were displayed in the intellect of Holley; upon the dignity and grace of his delivery; upon the overwhelming effects of his eloquence, as exhibited more particularly in his Election Sermon, in "the outright applause, which,

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then, for the first and last time in New England, broke out in the house of God, and echoed from its walls;" upon the variety of his attainments, and the versatility of his powers; but more particularly upon his being created a "model of manly beauty and strength." Such were the topics selected to eulogise, in a funeral sermon, delivered on the Lord's day, and in God's house. We are aware that the writer had a difficult and an intricate task to perform, and we are not amazed that he should have felt himself under some considerable embarrassment. Still we think it would have been rather more creditable to the writer; and more gratifying to the friends of Dr. Holley, had the sermon been entirely dispensed with, or else treated in a different manner. As a literary production, (we speak of the manner in which it is executed,) this discourse will be entitled to a first rank. As an oration, it is commendable; as a eulogy, except in some instances of extravagance, it is faithful as far as it goes; nay, as almost any thing but a Sermon, it has some degree of merit; but, as a Sermon, we are under the necessity, in giving our candid opinion, to say, that it deserves not the name.

In vain have we looked, at the close of the discourse, to seek for an application of the sudden death of Dr. Holley to the situation and feelings of those who were present. In vain have we endeavored to obtain so much as one sentence of religious instruction, from a discourse delivered by one who professes to be a teacher of the religion of Jesus, on the occasion of the sudden death of a brother clergyman. A thronged assemblage was gathered in that house. What a glorious opportunity to awaken the sleepy conscience, to warm the cold heart, and to arouse the careless religionist, by earnestly inculcating the solemn truths of the Gospel, by placing before them views of eternity, and by demonstrating to them, and making them *feel* and *realize* that they are not exempted from death. But tell us—ye philosophical, speculating religionists, tell us—What reprobate sinner left that house with his conscience lacerated and torn by conflicting doubts! What obstinate infidel retired with his eye fixed to the ground in solemn thoughtfulness! What skeptic, with a gloom of restless and half formed convictions settled on his brow! What hardy ruffian hurried home to his chamber and threw himself in an agony of horror by his bedside! What shaking Felix trembled as his doom was told him in accents of thunder from the pulpit! What penitent and self-convicted sinner wended his way homeward in silent yet joyful sorrow! What heavenly-minded christian sought his closet, his eye lighted with ecstacy at the near and to him delightful view of death just laid before him! Ah!—what a tremendous responsibility has the minister of the Gospel resting upon him!

In the Sermon before us there is in many places a fine display of language, which, united with the accuracy with which the biography of Dr. Holley is given, and the absence of many subjects which ought always to be treated of in a funeral sermon, and the presence of others which in our opinion ought never to be treated of, give to the Sermon altogether a character which deserves no higher praise than that of being, not 'sublimely great,' but—'*elegantly little.*'

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Upon the religious character of President Holley we will not now dwell. Suffice it to say, that we believe with the writer of the Sermon, that it is principally and emphatically as an *intellectual* man "that the friends of Mr. Holley would choose to remember him, and that he would choose to be remembered by them."

# Religious Intelligence.

## *Eighteenth Annual Meeting of the American Board of Commissioners for Foreign Missions.*

THE American Board of Commissioners for Foreign Missions convened in New York on Wednesday, Oct. 10, in the Session Room of the Pearl-street Church. The following statement of proceedings is copied from the New York Observer.

### *Public Meetings.*

On Wednesday evening, the time appointed for the Annual Sermon, Rev. Dr. Beecher not having arrived in the city, a Discourse was preached to the immense congregation assembled, by the Rev. President Bates, of Middlebury College, from Eph. i. 3, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." The introductory services were performed by the Rev. Dr. Miller, of Princeton Theological Seminary.

On Thursday evening a meeting was held at the Brick Church, which like the other, was crowded to overflowing. After Prayer by the Rev. Dr. Ludlow, of Albany, several extracts from the Report were read by the Corresponding Secretary. The Rev. Jonas King, late Missionary to Palestine, then rose and recounted the merciful dealings of Providence towards him during his long absence from his native country, and related many incidents illustrating the efficacy of Gospel truth upon the minds of degenerate Christians, (so called,) and even of Mahomedans. His address was listened to with intense interest, as was also that of the gentleman who followed him, William Maxwell, Esq. Editor of the Journal of Commerce. Seizing upon the incidents which had just been related in the Report concerning Asaad Shidiack, he presented him ("a single captive") to the imagination of his audience, till every one felt how great was the work which the Divine Spirit could perform through the instrumentality of his Missionaries, and then passed on to topics of a more general nature. The audience, on retiring, left behind them, as a token of the gratification they had felt, the handsome sum of $421,50.

Dr. Beecher having reached the city on Thursday morning, he was requested by the Board to deliver a Sermon pursuant to his appointment, which he accordingly did, on Friday evening, in the Reformed Dutch Church in Market-st. Collection, $165 33.

On Monday afternoon, at 4 o'clock, by appointment of the Board, the Sacrament of the Lord's Supper was celebrated by its members, in company with several hundred friends of Missions, in the Murray-st. Church. The services were performed by the Rev. Dr. McAuley, Rev. Dr. Proudfit, Rev. Dr. Beecher, and Rev. Mr. Snodgrass. Collection $200. It was made a standing rule of the Board, that hereafter this ordinance shall be administered at every annual meeting of its members.

### *State of the Funds.*

It appeared from the Report of the Treasurer, as examined and declared correct by the Auditor, that the receipts during the year ending August 31st, for general purposes, amounted to $88,341 89. For fund to support Corresponding Secretary, $3,741 94. Do. for support of Treasurer, $234 70. Do. for Mission College in Ceylon, $62. Grand total, $92,380 53.—To the Permanent Fund, amounting to $37,524 37, no addition has been made the past year. The Fund for Corresponding Secretary now amounts to $19,514 54. That for Treasurer to $1,702 50. The total expenditures of the year have amounted to $104,430 30. Showing an excess of expenditures above the receipts for general purposes, of $16,088 41: from which, deducting $575 31, the balance in the Treasury Sept. 1, 1826, there remains an actual deficit of $15,513 10. This, at first glance, might appear discouraging: but if the receipts of the past be compared with those of the previous year, there will be found a clear *gain* of $25,902 55: or if only the receipts for general purposes are considered, a clear gain of $26,725 64.

### *Outrage at the Sandwich Islands.*

The Board resolved unanimously, that they feel with deep sensibility and regret the reported outrages and misconduct of Lieut. Percival, of the U. S. Navy, towards the Missionaries of the Board at the Island of Oahu and the interesting natives of that Is-

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and, and that they fully approve of the representation which has been made on that painful subject to the Secretary of the Navy.

### *Auxiliary Societies.*

The better to promote a spirit of missions in the community, it was declared to be the duty of the members of the Board to attend the anniversaries of its Auxiliaries, whenever required by the Prudential Committee, as a Deputation from that Body.

### *Mission to Africa.*

A Committee on the subject, reported that it was the duty of the Board, as the almoners of the public charity, to take immediate and decisive measures for the establishment of a Mission on some part of the Continent of Africa. This report was adopted: and the Prudential Committee were enjoined forthwith to institute such means as they might deem sufficient, for carrying this object into effect.

### *Means of extending the operations of the Board.*

It was apparent to all who attended the deliberations of the Board, that its members had come together with a spirit of Christian enterprize which was new even to themselves. When the subject was brought forward of sending a Mission to Africa, the feeling of approbation was universal. A discussion ensued, which brought into view, not only the wants of that injured country, but of the whole heathen world. All seemed convinced that the time was come for new and extraordinary efforts A thoughtless multitude may call it weakness, and perhaps fanaticism: but those who have felt the bitterness of sin, and the joys of salvation by a Redeemer, will know how to appreciate their motives, when we say that the moral wretchedness of so many millions of their fellow men, was not contemplated without emotions too big for utterance. But they felt that the work was too great for man, and that they needed wisdom from above. Saturday evening was set apart for the special purpose of supplicating the guidance and blessing of Him who gave it as his last command, "Go ye into all the world, and preach the Gospel to every creature." On assembling at the beginning of another week, it was found that no loss of interest had been experienced by the intervention of the Sabbath. Appeals were made which will not be forgotten, when the lips that uttered them shall be silent in death. At length it was resolved, that in view of the great success which has attended the means employed for the propagation of the Gospel among the heathen, and of the indications of Divine Providence favorable to a more extended and universal application of these means, and in view of the growing conviction respecting the obligations of Christians to cause the Gospel to be preached throughout the world, that special appeals for liberal contributions to this object should be made to those who possess wealth, or who by the prosperity of their business are enabled to do much in its behalf: That the existing operations, engagements and prospects of the Board, give occasion for a loud and urgent call upon its patrons and friends for more enlarged liberality than at any former period; and that it is exceedingly desirable, that so large an amount of funds should be obtained as shall not only justify a great extension of its operations, but give a new impulse to the public mind, increase the faith and hopes of the Church, and essentially promote the progress of the cause: That as pressing applications have been received by the Prudential Committee from benevolent individuals, both before and during the present session, proposing a plan for the great increase of the resources of the Board, such a voluntary consecration of property to aid in sending the Gospel to the heathen, will be thankfully acknowledged and warmly approved; and that such representations be made by the Prudential Committee and other members of the Board to the Christian public, and especially to the more wealthy and prosperous of its patrons, as shall bring the claims of a perishing world before them.

### *Officers for the Ensuing Year.*

The following officers were chosen for the ensuing year: Hon. John Cotton Smith, *President*; Gen. Stephen Van Rensselaer, *Vice President*; Rev. Dr. Woods, Hon. William Reed, Jeremiah Evarts, Esq. Hon. Samuel Hubbard and Rev. Warren Fay, *Prudential Committee*; Rev. Dr. Chapin, *Recording Secretary*; Jeremiah Evarts, Esq. *Corresponding Secretary*; Henry Hill, Esq. *Treasurer*; Rev. Rufus Anderson, *Assistant Secretary*.

The next annual meeting is to be held in Philadelphia on the 1st Wednesday of Oct. 1828. Rev. Dr. Rice of Virginia is appointed to preach the Sermon, and Rev. Dr. Alexander, of Princeton Theological Seminary, his second.

The Session was closed with prayer by Rev. Dr. Spring at a late hour on Monday evening.

## INTERESTING MEETING.

One of the most interesting meetings which we ever attended, (says the editor of the New-York Observer,) was held in the Pearl-street Session Room on Monday evening, October 15. The number of gentlemen present was not large, but they came with an earnest desire to do what they could for sending a knowledge of salvation to the millions of the Pagan world. Zechariah Lewis, Esq. having been called to the chair, and Eleazer Lord, Esq. appointed Secretary, the divine blessing was invoked by the Rev. President Bates, and the object of the meeting stated by the Rev. Dr. Mc Auley.

Mr. Evarts, Corresponding Secretary of the A. B. C. F. M. was then requested to give a statement of the operations of the Board, and of the calls and opportunities for extending them. More missionaries, he said, were urgently needed at Bombay, in Ceylon, at the Mediterranean stations, at the Sandwich Islands, and among the Indians on our

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own borders. He also thought it exceedingly important that new missions should be established without delay, in Western Africa, on the Northwest Coast of the United States, and in several other places which he named. In addition to this, missionaries might be employed to the greatest advantage, in visiting distant countries for the purpose of obtaining information relative to the moral condition of the people, distributing Bibles, &c. &c.

The Rev. Jonas King, late Missionary to Palestine, alluded to conversations which he had often held with Mr. Fisk, whose feet he trusted now stand within the gates of the New-Jerusalem, concerning the wants of the countries in and about the Mediterranean. Availing himself of the suggestions of this departed brother, confirmed by his own observation, he then mentioned a long list of places where Missionaries are greatly needed, and might be eminently useful. He first instanced the Armenians; a very efficient people, about 600,000 in number, among whom two Missionaries would find abundant employment; and as many of them are merchants, travelling often as far as India for purposes of business, the good seed placed in their hands, might be scattered far and wide. Among the Syrian Christians in Mesopotamia, about 200,000 in number, 2 Missionaries are greatly needed. In Persia, near the head of the Gulph, 2 Missionaries. In Grand Cairo (Egypt) 2; in Jerusalem, which he said was a dangerous place, but should not be abandoned, 2; in Joppa, from which access could be had to all the land of the Philistines, 2; in Samaria, 1 or 2; in Cana of Galilee, which he thought a very desirable station, 1; in Mount Anti-Libanus, 1; in a village between Damascus and Aleppo, 2; among the Ansaries 2, one of whom should be a physician; among the Druses on Mount Lebanon, about 75,000 in number, 2, one of whom should be a physician; at or near Antioch, 2; at Tarsus, the birth place of Saul, 1 or 2; at Philadelphia, the site of one of the Apocalyptic Churches, 1 or 2. Smyrna, he said, was a very important station, and already partially occupied. Missionaries should also be stationed at Constantinople, or at some point on the Dardanelles, perhaps near the site of ancient Troy. In the Barbary States were mentioned, among other locations, Tunis, Algiers, Fez and Tripoli. Nor must Greece be forgotten in these benevolent labors; and no Missionaries would be so favorably received among them as Americans.

Mr. King added some remarks, showing the obligations of this country, and especially of this city, to do much in supplying these necessities; and spoke of the influence which a noble example here, would have upon England, France, and other countries. The meeting was then addressed by the Rev. Dr. Beecher, of Boston. He said, the time for the conversion of the world, would depend very much upon the choice of Christians. The prophecies which were to precede this event were all fulfilled, and it now seemed to be said to Christians, "Be it unto thee even as thou wilt." He alluded to the favorable changes which have taken place in the world within the last 50 or 100 years, particularly in the decline of Idolatry, Mahomedanism and Popery; all of which though still formidable, be considered to be essentially weakened. Christians, he said, were beginning to awake; and should they continue to double their exertions every five years, as of late they had done, it would not be long before the work would be accomplished. It was not necessary to send out a minister to every 1000 people of the Pagan world,—this would be impossible. It was only needful to plant the Christian standard among them here and there,—and ere long a company of ministers would be trained and on missionary ground. But thus much must be done; and now is the time—"we are a free people." He then spoke of the obligations of the American people to embark in the missionary work. We are the first nation, he said, that ever was truly free. Other republics have either contained the elements of despotism within themselves, or been surrounded by despotic governments which held them in awe. But we have never been in bondage to any man. Even the tame European governments, from which Americans are exempt, would carry a knowledge of the Gospel through the world.—In conclusion, he spoke of the re-action of benevolent efforts upon ourselves; of the revivals which usually follow in their train; of the necessity of keeping alive the spirit of benevolent exertion, in order to the security of our civil and religious liberty, &c. &c.

It had been stated by Mr. Evarts, in the course of his remarks, that in order to establish the several Missions contemplated by the Board, not less than $100,000 would be necessary, in addition to the usual sum. At the close of the addresses, a gentleman well known in the annals of benevolence in this city, but who has particularly requested that his name may not be published, remarked that if $100,000 was needed for a good an object, it must be had; and that he would himself stand responsible for $500. A gentleman from Rochester, expressing a belief that the stock would be popular in his vicinity, and pledged himself either to obtain or give $10,000. Six other gentlemen subscribed $1000 each, and several citizens of the city united in making up the sum of $1000. There were two subscriptions of $500 each, one of $400, one of $300, one of $200, ten of $100, and other small sums to the amount of $375. Total, $25,000.

The question being asked, how many of the subscribers would consider their donations annual for the term of five years, on condition that *within twelve months* this sum *should be raised to One Hundred Thousand Dollars a year for the same period*, the sum of $20,675 assented. Making the amount of subscriptions pledged to Foreign Missions in a single evening by a small number of citizens and one liberal gentleman abroad, ONE HUNDRED AND EIGHT THOUSAND, THREE HUNDRED AND NINETY-FIVE DOLLARS.

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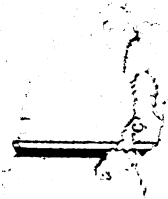

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